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From the collection
of the
UNIVERSALIST HISTORICAL
SOCIETY

Rev. Hendrik Possema.

With sincere regard.

Mary C. Komovles.

March 9th 1919.



OUR PASTOR AND HIS CO-WORKERS

First Universalist Church. Somerville, Mass.
=

HISTORY

OF THE

First Universalist Church

IN SOMERVILLE, MASS.

ILLUSTRATED

A SOUVENIR

OF THE

FIFTIETH ANNIVERSARY

CELEBRATED

February 15-21, 1904

PUBLISHED
BY THE PARISH

1905

BX
9961
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DEDICATION

To those who, during these fifty years, have borne the burden and heat of the day, and, like good and faithful servants, have entered into the joy of their Lord, this book is dedicated in loving remembrance.

PREFACE

Since about the middle of the last century, Universalism has been preached in Somerville. It was early in the 'fifties that the first seeds of our faith were sown in this city, the Rev. George H. Emerson, for many years the editor of the *Christian Leader*, being the preacher. There can be no doubt but that from the first the seed fell upon good ground, for in February, 1854, a legal parish was organized and the work and worship firmly established. To the charter members of the parish those may have seemed days of small things, but from humble beginnings the faithful have pressed on until there are now three Universalist churches in Somerville, ministering to nearly a thousand families.

In view of this honorable history, it seemed that this semi-centennial year should not be allowed to pass without recognition. Accordingly, during the week of February 15, 1904, appropriate anniversary exercises were held in our church and Social Hall.

At the annual parish meeting the following March, it was voted to publish the proceedings of the observance in book form, and the committee having the matter in charge offers this volume as a permanent record of the things that were said and done at that time.

(BURNED IN 1868)



THE FIRST CHURCH AND THE PRESENT EDIFICE

FIFTIETH ANNIVERSARY CELEBRATION

(From Somerville Journal, Friday, February 19, 1904.)

With social reunion, pleasant reminiscence, and congratulatory messages from sister churches, the First Universalist Church has this week revived its early history, as with fitting ceremonies it has observed its semi-centennial.

The celebration of "Anniversary week" began Monday evening with a parish reunion and reception, held in the vestries of the church, under the management of Mrs. Robert Hayes and Mrs. R. Y. Gifford. The heavy snowstorm of the day kept many from attending, but the affair was a complete social success in every particular.

The decorating committee, Mesdames Hayes, Gifford, E. C. Bullard, R. M. Richardson, W. J. Pingree, F. L. Pingree, and L. H. Brown, and Mr. Gifford, made the large vestry look the finest it ever did with their twinings of greenery. The effect was heightened by many ferns, palms, potted plants, and cut flowers from Holmes' Somerville nurseries.

Shortly after 8 o'clock a reception was held by Rev. H. D. Maxwell and Mrs. Maxwell, Mrs. Lydia A. Shaw, Mrs. L. H. Brown, John F. Mills, A. A. Wyman and wife, Miss Angie Williams, George D. Haven, David Horton, and C. A. Kirkpatrick. The guests were presented by W. E. Bolton, A. W. Glines, G. F. Horton, J. W. Mess, Warren Baldwin, R. K. Goodil, R. Y. Gifford, E. M. Hill, Harry Daniels, James Daniels, Oliver Wyman, Lyle Hersey, Mesdames A. W. Glines, R. Y. Gifford, F. M. Burrows, A. K. Spratt, J. W. Mess, Carrie D. Coulter, and Misses A. D. Southworth, Minnie Flagg, Fannie M. Glines, Willa Johnson, and Nellie Saben.

In the small vestries and about the right-hand side of

the vestry were six handsomely arranged and decorated tables, lighted with candelabra. The many pretty dresses of the attendants added much to the brightness of the event. W. T. Hayes, Miss Hayes, Percy Roffe, and Miss Myra Roffe presided at the chafing dishes, from which Welsh rarebit was served. Miss Nellie M. Briggs and Miss Alice Saben had a host of young misses serving frappe; while Mesdames Hattie Foster, Letitia Cowan, Mabel Gooding, and Misses Mary C. Mills, Mabel Delano, Carrie Munroe, Annie Stover, Edna Holmes, and Grace Smith poured coffee and chocolate. Mr. and Mrs. M. J. Messer furnished delightful instrumental music, and Mrs. Carolyn Reed, of Arlington, and Harry Handy, of Hudson, gave several vocal selections during the evening.

ANNIVERSARY EXERCISES

On Wednesday evening a large congregation, which included many former parishioners, and prominent residents of the city, assembled in the auditorium of the church for the anniversary exercises. Rev. Harley D. Maxwell, the pastor of the church, presided, and displayed his shrewdness as chairman by announcing each speaker's time limit. Among the list of speakers were several former pastors, together with the ministers of the other Universalist churches of Somerville.

The decorations in the auditorium included an effective grouping of palms about the church altar and pulpit, while bouquets of cut flowers were also conspicuous. From above the pulpit festoons of evergreen gracefully drooped over the significant dates 1854-1904, which, in figures of green, adorned a white background.

The exercises opened with an organ voluntary by J. L. Dennett, which was followed by the invocation by Rev. H. D. Maxwell. The church choir, Miss Anna Florence Smith, soprano, Mrs. William E. Miller, alto, W. H. S.

Hill, tenor, and E. S. Drowne, basso, rendered the anthem, "The Lord is my Light." Rev. Francis A. Gray read the scriptures, and prayer was offered by Rev. Charles A. Skinner, a former pastor.

Rev. H. D. Maxwell preceded his introduction of the first speaker with a few eloquent words of welcome. "The city of Somerville," said he, "has many things of which to be proud. Its soil has been pressed by heroes and martyrs. Its citizenship is progressive. It is a city of homes. Its churches are broad in spirit and motive." He then presented President E. H. Capen, of Tufts College, as the head of an institution of which Somerville is proud.

President Capen's interesting review of the life and services of "Charles Tufts" was listened to with close attention.

John F. Ayer gave the historical address, which was a valuable contribution to the occasion.

The anniversary hymn, written for the occasion by Frank M. Hawes, was sung, following which Rev. Charles Conklin, superintendent of the Universalist churches of Massachusetts, in his short "one-minute speech" expressed the pleasure and congratulations of the other churches of the state in such an auspicious event.

Rev. Charles A. Skinner touched many tender associations of the past in his brief address. The greetings of the Winter-hill Universalist Church, now approaching a quarter-century of history, and whose original members were parishioners of the First Universalist Church, were extended by Rev. Francis A. Gray. Rev. William A. Couden alluded to the Third Universalist Church as the youngest member of the family of Universalist churches.

The closing address was made by Rev. Levi M. Powers, of Buffalo, N. Y., who referred to several objects

of historic interest in Somerville, including Prospect Hill and its flag.

He expressed the hope that the First Universalist Church might be sufficiently endowed in order that its worthy history may be continued, when the present members no longer remain.

During the programme the choir rendered an anthem, "Rock of Ages." The anniversary exercises were brought to a conclusion with a hymn by the congregation and the benediction, which was pronounced by the pastor.

SEMI-CENTENNIAL SUPPER

(Taken from Somerville Journal, February 26, 1904.)

The semi-centennial parish supper of the First Universalist Church on Friday evening of last week was a grand success in every way. Under the direction of the Ladies' Sewing Circle, of which Mrs. Lyman H. Brown is president, nine long tables were spread in the large vestry and two in each of the small vestries, from which was served one of the best suppers that these ladies have ever served, and but few societies have as fine a reputation. Mrs. Lyman H. Brown, Mrs. George D. Haven, and Mrs. I. H. Wiley had charge of the supplies in the kitchen, and the guests were served by Mesdames E. C. Hall, Fannie Shaw Graves, J. W. Peak, Ida Smith, Mabelle H. Gooding, J. E. Kelley, Henry S. Barron, A. E. Southworth, W. J. Pingree, R. M. Richardson, P. B. S. Thayer, Frank M. Lowell, Frank Thomas, F. L. Pingree, Robert Hayes, Joseph W. Mess, Edward H. Bolton, Carrie D. Coulter, Arthur W. Glines, Mattie S. Rines, Misses Ella Freeman, Helen J. Whipple, Mary C. Mills, Ida R. Smith, Abbie L. Day, Annie G. Stover, Mary F. Freeman, Estella M. Royal, Alice M. Nickerson, Fannie M. Glines, Mabel G. Delano, Emily Poor, under the direction of Mrs. R. Y. Gifford, head waiter, and Mrs. William Taylor, assistant.

During the supper M. J. Messer and his wife and Miss Nettie Coburn gave the following musical selections: Mendelssohn's "Festival March"; Schlepegrell's overture, "Narcissus"; a selection, "Foxy Quiller," De-Koven; "Tone Pictures of the North and South," Bendix; and Miss Coburn gave a cornet solo. The church quartette sang "Spring Song" and "Forget Me Not," and Miss Smith, the soprano of the church quartette, sang "The Willows."

Following the serving of the supper, Rev. H. D. Maxwell called the company to order, and gave a very happy address of welcome, interspersing his remarks with many apt stories. He called upon Rev. Chester Gore Miller, of the Jamaica Plain church, to speak for young ministers of the denomination, who gave a very bright sermon upon "The Religious Tendency of the Time." Rev. R. Perry Bush, of Chelsea, responded for the "Women" with an address full of pleasing sentiment. Rev. Levi M. Powers, of Buffalo, a former pastor, received a very hearty welcome when he arose to speak. He made a very happy address full of stories, and feelingly told of the place in his heart for the people of this church.

Rev. William M. Kimmell brought the greeting of the mother church in Charlestown.

The last speaker was Rev. Charles A. Skinner, another former pastor, and who has a warm place in the hearts of the people of this church, if the way they greeted him as he rose to speak is any criterion, for the applause was long continued. He gave one of his characteristic addresses, teeming with stories to illustrate the points he desired to make. He paid a high tribute to the work of the present pastor, Rev. H. D. Maxwell.

Following the speaking there was a general renewing of old acquaintance and hand-shaking.

The decorations consisted of greens wound about and from the pillars. A large 1854-1904 motto was on the wall just above the centre of the head table.

At the head table were seated Rev. H. D. Maxwell and wife, Rev. Charles A. Skinner, Rev. L. M. Powers, Rev. R. Perry Bush, Rev. William M. Kimmell, Rev. Chester Gore Miller, Charles A. Kirkpatrick, Mrs. M. M. Runey, Mrs. Parnell M. Hayes, Miss Angie Williams, Mrs. L. A. Shaw.



SOCIAL HALL
EXTERIOR

SOCIAL HALL
INTERIOR

CHURCH AUDITORIUM

VESTRY & SUNDAY SCHOOL ROOM

**ANNIVERSARY EXERCISES, WEDNESDAY
EVENING, FEBRUARY 17**

ORDER OF SERVICE

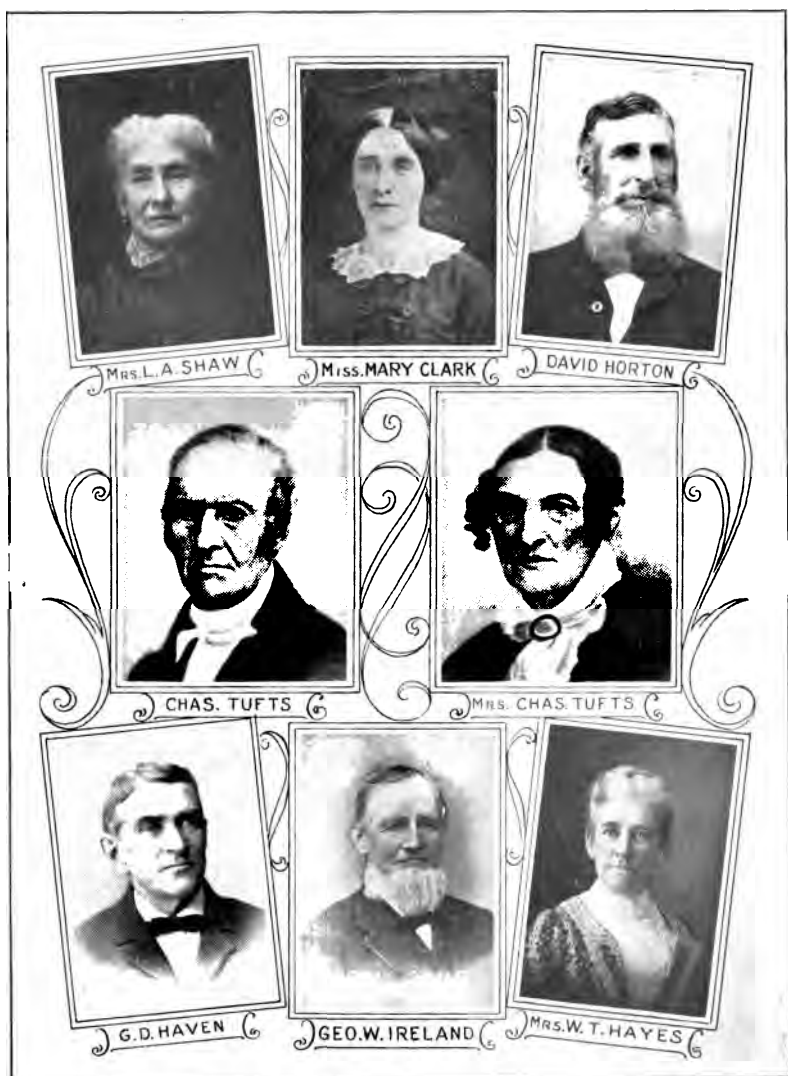
1. Organ prelude.....Buck
2. Invocation.
Rev. H. D. Maxwell.
3. Anthem—"The Lord is my Light".Horatio Parker
4. Bible reading.
Rev. F. A. Gray
5. Prayer.
Rev. Charles A. Skinner.
6. Address—"Charles Tufts."
Rev. E. H. Capen, D. D.
7. Historical address.
John F. Ayer
8. Anniversary hymn—Cross Street, C. M.,
F. M. Hawes
9. Address.
Rev. Charles Conklin.
10. Address.
Rev. Charles A. Skinner.
11. Anthem—"Rock of Ages".....Dudley Buck
12. Greeting from the Winter-hill Universalist
Church.
Rev. F. A. Gray.
13. Greeting from the West Somerville Univer-
salist Church.
Rev. William Couden.
14. Address.
Rev. L. M. Powers.
15. Hymn No. 609.
16. Organ postlude.....Reed

EXTRACT FROM ADDRESS

BY REV. E. H. CAPEN, D. D., PRESIDENT OF TUFTS COLLEGE

"After the death of Charles Tufts, I made several calls on Mrs. Tufts, who told me several incidents in connection with the founding of Tufts College. One of these was his remark of 'putting a light on the hill,' which has become famous. She told me, also, that Mr. Tufts was one day at work in a large field, when, becoming weary, he lay down under a tree and fell asleep. He dreamed of the great institution now planted on College Hill. This was a prophetic dream, and the fulfillment of it was not realized at the time when related by Mrs. Tufts.

"The founding of the college was no mere accident, for as early as 1840 Mr. Tufts had made plans for such an institution. In 1847 Samuel Frothingham, Sylvanus Cobb, and Mr. Tufts, with others, were incorporated for the purpose of establishing the Tufts institution for learning. This was several years before Tufts College was thought of."



FOUR OF THE ORIGINAL MEMBERS, STILL LIVING, AND FOUR MEM-
 BERS OF HONORED MEMORY

HISTORICAL ADDRESS

BY JOHN F. AYER

In the Somerville of to-day there is little to remind one of the town of fifty years ago. Being in 1854 but twelve years of age, it still retained, to a great extent, its baby looks. Many of its inhabitants were then engaged in agricultural or kindred pursuits, although there was a sprinkling of men doing business in Boston at the time we are considering.

For a moment let us recall some of the features that characterized the topography of the town. Union square, with its half-dozen houses, two stores, and yawning sand-pit, posed as the "middle of the town." The Middlesex canal was in operation. Tolls were being collected on the Medford turnpike. Scattering farm-houses dotted the south side of Prospect, Central, and Spring Hills.

Winter Hill was as sparsely settled, while the summit of Walnut Hill was crowned by a single building, and Tufts College was under the management of Hosea Ballou, 2nd. The Trumpet, the organ of Universalism, was edited by Thomas Whittemore, who, as he himself declared, was the homeliest man in the denomination.

Occasional trains over the railroads were run, stopping at stations in the town, while the only other public conveyance was a single "hourly" that left Winter Hill on the even hours, and Boston on the odd hours; fare, twenty-five cents the round trip. Highland avenue was hardly more than Barberry lane, and the Unitarian Church stood out in its solitude as a landmark for miles around. Along the way leading to this location quite a number of the original parishioners passed the "Hearse House" and the "Pound."

Somerville was a territory with few streets, no side-walks nor street lights, no drainage nor water supply. A single hand engine was the only protection against

fire, and to get a cent's worth of yeast one had to go to East Cambridge or Charlestown.

Other than brick-making, no mechanical work of any magnitude was carried on. The farmers were much in evidence, and the simple habits and neighborly customs of a country village prevailed. Out from the homes of this quiet community there came a few good men and devoted women, who, seeking a larger light, and "desiring to grow in grace and in the knowledge of our Lord Jesus Christ," took upon themselves the praiseworthy and agreeable duty of inaugurating a movement which enabled them to attain these cherished objects. Accordingly, on the fourteenth day of February, 1854, to a justice of the peace was sent the following communication:—

To Francis Tufts, Esq., Justice of the Peace:—

The undersigned, inhabitants of the town of Somerville, and legal voters therein, desire to form themselves into a religious society, to be known and called the First Universalist Society in Somerville, and request you to take the proper legal steps to accomplish this object by issuing a warrant, calling a meeting at the committee rooms on Medford street, on Wednesday evening, February 15, 1854.

IRA THORPE,
CHARLES WILLIAMS,
ERASTUS E. COLE,
REUBEN HORTON,
EDWIN MUNROE, JR.,
DAVID RUSSELL,
FRANCIS RUSSELL,
JAMES S. RUNEY,
J. Q. TWOMBLY,
ROBERT BURROWS,
DAVID P. HORTON,
ALFRED HORTON.

A true copy. Attest:

C. WILLIAMS,
Clerk.

In response to the above, the said justice issued the following warrant:—

Commonwealth of Massachusetts,
Middlesex, ss.

To Ira Thorpe, of Somerville, in said County of Middlesex. Greeting:;

Whereas, application in writing has been made to me, Francis Tufts, Esquire, a justice of the peace within and for the County of Middlesex, by Charles Williams and eleven other persons, all legal voters in said Somerville, and declaring themselves to be inhabitants of Somerville aforesaid, of whom you are one, to call a meeting of said applicants, for the purpose of organizing themselves into a religious society in said Somerville;

You are therefore hereby ordered to warn Charles Williams, Erastus E. Cole, Reuben Horton, Edwin Munroe, Jr., David Russell, Francis Russell, James S. Runey, J. Q. Twombly, Robert Burrows, David P. Horton, and Alfred Horton, the said applicants, to meet at the committee room, so called, on Medford street, in said Somerville, at seven o'clock in the afternoon of Thursday, the sixteenth day of February instant, by reading this warrant to them severally seven days, at least, before the said sixteenth day of February, then and there to organize themselves into a religious society, by choosing a clerk, two or more assessors, a treasurer and collector, and such other officers as may by said parties be then thought necessary, and qualifying them severally, as required by law; and after such organization to take into consideration:—

- 1st. The name by which said society shall be called.
- 2nd. The expediency of procuring a house of public worship, and to adopt such measures in relation thereto as may then and there be thought proper.
- 3rd. The expediency of settling a minister, and taking measures for his support and maintenance.

4th. What measures the society shall take towards procuring and constituting members thereof.

Hereof fail not, and make return hereof at the time and place appointed of your doings herein.

Given under my name and seal this ninth day of February, in the year of our Lord eighteen hundred and fifty-four.

FRANCIS TUFTS,
Justice of the Peace.

Pursuant to the foregoing warrant, I have notified and warned said applicants to meet at the said place in the mode prescribed and for the purpose mentioned in said warrant.

IRA THORPE.

Middlesex, ss., February 16, 1854.

Subscribed and sworn to before me.

FRANCIS TUFTS,
Justice of the Peace.

Under this warrant, a meeting was duly held in the little schoolhouse which stood at the junction of Shawmut and Medford streets, a constitution was adopted, and the First Universalist Society of Somerville was legally established February 16, 1854, Edwin Munroe, Jr., being the moderator, Charles Williams, clerk, with Edwin Munroe, Jr., Reuben Horton, Erastus E. Cole, standing committee, Edwin Munroe, Jr., treasurer, and Joseph Q. Twombly, collector.

At this first meeting Charles Tufts offered the society the lot of land upon which the present building stands, which was accepted. A committee to solicit subscriptions for a church was also appointed, the standing committee, the collector, together with Abel Fitz, Francis Russell, and Ira Thorpe constituting the same. At this meeting George Fogg, John Hunnewell, George W. Ireland, Charles Bird, Jr., and Abram Welch were voted into the society. Charles Williams, Jr.'s, name was added March 1, 1854.

The location was a convenient one; besides, it was free. The majority of the parishioners lived within a half-mile. Sunday trains did not run. It probably never occurred to these people that they ever would. Therefore the noise of passing trains on the Sabbath was not considered. A good proportion of the members of the new parish had been connected with other churches in East Cambridge and Cambridgeport, a long way off, and the idea of having a church home in their immediate vicinity, we can readily believe, was highly gratifying and thoroughly appreciated.

When on April 10 a meeting was held, there had been added to the list of members the names of John Thorning, Augustus Hitchings, Henry Locke, Seward Dodge, Robert Hollingsworth, Eben S. Harmon, and Joseph Elliot. It was at this meeting,—less than two months from the date of the organization of the parish,—that it was voted “That the Rev. George H. Emerson be and hereby is invited to the pastoral charge of the First Universalist Society of Somerville, to take effect the first day of May, 1854.” There is nothing in the records of the parish to show that Mr. Emerson accepted the call, but we know that he became the pastor of the young society, and that he ministered unto it until 1859.

In May of the year 1854, the committee appointed to solicit subscriptions for the building of a suitable church reported that \$1,000 had been subscribed. “This amount being deemed sufficient to warrant success,” the construction of the chapel went forward to completion, and the annual meeting of the parish in March, 1855, was held in the new building. The alacrity which characterized their movements and their promptness in raising the necessary funds has always been a characteristic of this society.

Up to 1859 the records show an increase of only six members,—Charles Kirkpatrick, A. J. Tilson, David Sanborn, John Mandall, B. S. Binney, T. B. Wilson. It is

a noticeable fact that the name of Charles Tufts does not appear on the list of members, neither does there appear to be any mention of his name, except in connection with the real estate transactions of the parish.

Up to 1861, including the annual meeting of 1861, only ten names were voted into the parish,—Reuben Carver, Charles H. Delano, John F. Ayer, Josiah Jennings, Addison Smith, Henry Bradshaw, in '59; David Elliot, in '60; Benoni Bixby, Edward Turner, Charles F. Potter, in '61.

In February, 1859, the standing committee were instructed "to engage Rev. David H. Clark for one year, at such price as they can agree on," and at the annual meeting in March of that year, the action of the committee was approved, and Mr. Clark became the pastor. Mr. Clark was a young man, this being, I think, his first settlement; he gave general satisfaction, possessing many of the essentials of a successful minister, and the society flourished under his administration. He lived in a small house a little way up the railroad, just opposite where the Central Fire Station is, and, together with a sister, did the honors of the parsonage and answered the calls of the parish.

At the time of the coming of Mr. Clark, steps were taken to raise funds for "a more suitable and commodious house of worship"; a committee was chosen to solicit subscriptions, and in March of that year (1859) the committee reported \$3,125 subscribed. The result of their continued effort was that the second house of worship,—the first regular meeting-house,—was completed. It was a wooden structure, having some claim to architectural beauty, which, unfortunately, the present building has not, and the parish was very comfortably housed.

On January 26, 1860, the church was formally dedicated, with the following order of exercises:—

1. Voluntary.
By the choir.
2. Introductory prayer.
Rev. C. H. Leonard.
3. Selections from Scripture.
Rev. C. B. Lombard.
4. Hymn No. 703, Adams and Chapin Collection.
5. Sermon.
Rev. David H. Clark.
6. Anthem.
7. Prayer of dedication.
Rev. A. G. Laurie.
8. Address to the society.
Rev. A. A. Miner.
9. Original hymn.
Mrs. N. T. Munroe.
10. Benediction.
Rev. C. A. Skinner.

In January, 1861, Mr. Clark sent in his resignation, and, to indicate the feeling of the parish towards him, the meeting in January, 1861,

Voted: That we hereby accept the resignation tendered to this society by the pastor, Rev. D. H. Clark, and while thus severing the connection that has so pleasantly and so profitably existed for the past two years, we take pleasure in bearing our united testimony to the excellency of his Christian character and deportment while he has been among us, and to the many virtues he possesses, so essential to success in the calling he has chosen. And we hereby tender to him our warmest wishes for his future usefulness and happiness.

Up to 1861, it was the custom to have two sermons each Sunday, morning and afternoon. September 1, 1861, Rev. B. K. Russ was engaged as pastor for one year, with the understanding that there should be one service each Sunday. In April, 1862, he was settled as permanent pastor, and thus the custom of engaging the minister by the year was for the time abandoned.

In March, 1862, John Dugan, Louis Horton, and C. L.

Shaw were admitted to membership. In March, 1864, W. D. Barnett, L. P. Hollander, S. W. Fuller, W. H. Pierce, A. Eddy, D. B. Perkins, B. P. Lovejoy, G. W. Daniels, and D. W. Hapgood were added, and in March, 1865, J. E. Carver, Obadiah Merritt, and C. B. Hollander were admitted.

Up to this time ('65), Edwin Munroe, Jr., had been treasurer, but now declined the nomination, and Stephen W. Fuller was chosen to fill his place. Mr. Munroe was, however, again elected chairman of the standing committee, holding this latter position until 1867.

During the pastorates of Rev. D. H. Clark and Rev. Benjamin K. Russ, sociables were held frequently at the homes of some of the parishioners. These were well attended, and were lively and entertaining. Games were indulged in, and music, and, in some houses, dancing added to the attractiveness of these occasions. Among the games most popular were "Copenhagen," "Turn the Cover," "Blind Man's Buff," "Pillow," and others which have long since been outgrown because, probably, of our urban environment all these later years. We of the younger element of those years look back with many pleasant memories of the attractive features of those sociables, particularly when we found ourselves at certain homes.

These years, 1861 to 1866, were years of war, as well,—years of anxiety, years of sorrow and mourning. The frequent calls for volunteers kept the town, in a way, excited; martial music from time to time, and the departure of this company and that for the South, stirred up the people to a realizing sense of the struggle and the magnitude of the undertaking.

When, as the fighting progressed, it was considered of the *first* importance to care for the wounded and sick in the army hospitals, especially after a great battle had been fought, the Sunday services were practically given up, that the men and women might prepare lint and

bandages and other supplies to be rushed to the front for the help of the poor fellows maimed and bleeding. Then busy hands filled many barrels and packing-cases, and started them on their mission of good will. With the contributions went the earnest prayers of the workers for the success of the Union armies, and particularly for the safety of the brave boys from our own firesides.

On the eve of departure, it was a common thing for a company of recruits to attend services in some church, and I recall an instance when a company attended the Sunday service in this church,—a fine body of young, stalwart, physically perfect manhood, the very best of the community,—for war always demands the best to do its bidding. That the parish contributed its portion I have no hesitation in affirming; the older of you can recall readily the individuals that went out from amongst us.

During these years an innovation was introduced; the pastor appeared in ministerial gown, a practice which was continued during the entire term of his pastorate.

In March and April, 1866, J. C. Appleton, James M. Clark, John Viall, John B. Johnson, Horace Haskins, David Sanborn, Jr., Caleb B. Bradbury, T. J. Colby, and W. W. Merrick were added to the list of members. In March, 1867, Charles G. Pope and Albert H. Russell were voted in.

The wooden church was burned on the night of January 21, 1868, meeting the common fate of nearly every church and schoolhouse in the town. In three days arrangements were made whereby Sunday services were held in the hall of the Prescott schoolhouse in East Somerville, the pew-owners agreeing to pay the same rental there that they had been paying in the church.

Agitation at once began concerning a location for the proposed new building, and Rev. B. K. Russ, B. S. Binney, Edwin Munroe, Jr., Erastus E. Cole, George W. Hadley, and Caleb Rand were appointed to take the matter into consideration and report at a later meeting.

Two sites were named, located on the two corners of Cross street and Runey place. The original location had its advocates, but a suggestion to re-locate there was voted down several times. The parish, by a vote of twenty to fourteen, decided upon the Stevens lot, so called, one of the two before mentioned, and a committee was empowered to procure a bond for a deed. The situation was strained, the feeling was intense. The advocates of the new location considered the change of vital consequence to the parish. The railroad was becoming more and more an objection. On the other hand, the parish was poor; the new location, if purchased, meant a material addition to the cost of the new structure. The original lot, by the terms of its deed, could not be sold by the parish, but if abandoned, reverted to Mr. Tufts or his heirs; and after a protracted struggle, the old location was finally agreed upon, and this present building erected in due course of time, an additional strip of land adjoining the original lot being purchased of Nathan Tufts, the better to accommodate the needs of the parish. For a number of years a row of horse-sheds stood on part of the land now covered by Social Hall. This decision caused some of the advocates of the new location to withdraw from the parish.

Charles Williams, who had been clerk of the parish since 1854, declined a re-election at the annual meeting in March, 1871. His death occurred June 30, 1871.

The parish could hardly be said to prosper during the years from 1870 to 1873. The interest was noticeably less,—quite a number had given up their sittings, and a desire to make a change in the pastorate was more and more apparent. Mr. Russ was aware of the feeling, and at the annual meeting in March, 1873, he sent in his resignation. There were more withdrawals from the parish when Mr. Russ left us,—so many, indeed, that it was feared that the parish might be seriously crippled, but the very fact of the marked dropping off only seemed to

stimulate those who remained to greater effort, to larger sacrifice for the cause. The vacancies were soon made good, and the affairs of the parish assumed their normal condition.

Among those added to the parish during the succeeding months were some great workers, who have done much during all these years past to establish the society on a firm basis, Mr. and Mrs. Horatio Williams, George Stevens, George D. Haven, S. R. Briggs, James and Lewis Lombard being among those added.

It was at such critical times as this that the Ladies' Sewing Circle did great work for the parish. Always of the utmost value in furthering the objects of the society, always alert and abounding in resourceful methods for replenishing the treasury, or of imparting new life to the flagging courage or the wilting enthusiasm of the over-worked parishioners, they stood as an object lesson of indomitable devotion and loyalty to the cause of this church. Upon occasions without number, it was their attitude and their optimism, their magnificent executive ability, and their resourcefulness and stick-to-it-iveness that saved the society from certain disintegration. To the honor of the society be it said that from the very organization of the parish there have been closely, vitally connected with it many women of exceptional mental capacity and marked administrative and executive ability. All the way along have these traits stood forth, the present members comparing well with those of the years gone by. Still eminently devoted and characteristically loyal, the society can but prosper with their help, and the cause of Universalism must receive an added lustre because these lives have been wrought into its very tenets, and have graced the progress of its development in the hearts of the old First Parish of Somerville.

There was no decision as to the successor of the Rev. B. K. Russ for eight or nine months. On December 6, 1873, the standing committee was authorized to give

Rev. George L. Demarest a call, at a salary of \$2,000 a year; the singular thing about it was that the call was never extended, but in three weeks' time the vote whereby the standing committee was authorized to call Mr. Demarest was re-considered, and in its stead a vote was passed to call the Rev. George H. Vibbert.

The coming of Mr. Vibbert was the occasion of renewed and added interest in the affairs of the parish. He attracted people to the church. The high tide of numerical prosperity and general interest in parish affairs was reached. At the regular Sunday morning meetings every available seat was occupied, while at the evening services the throngs literally surged into the church. Extra seats were brought in, every aisle was crowded. The preacher's presentation of Universalism was pointed and forcible, given in a manner that held the undivided attention of the great audience. The eloquence and versatility of the minister were greatly appreciated and favorably commented upon. When the congregation was dismissed, the sidewalks, yes, the streets near by were crowded with the people wending their way homeward.

Accessions continued, and the preacher declared it necessary to build an addition to the meeting-house. For a time it seemed that such a course would be advisable. So great was the interest in the work of the parish, that nearly every evening in the week some attractive programme was being carried out whereby the society would be benefited; and to most of us it seemed that we were at the church more than in our homes. Soon after his coming, in March, 1874, at a sociable and supper given in the vestry, the matter of paying the church debt, amounting at this time to \$13,800, was discussed, and an attempt made to provide for its payment. A call for subscriptions resulted in pledges for \$14,600, or more by \$800 than the amount of the indebtedness. These pledges were payable in installments, with the

usual result that only about half enough money was raised to pay the outstanding obligations, for we find the debt stated a little later as being \$7,200.

In 1875, '76, and '77 Mr. Vibbert was re-elected, but the enthusiasm in the later years of his pastorate had died out, and the congregations had dwindled greatly. In July, 1877, he resigned.

As had been the custom whenever the parish was without a pastor, many candidates were heard, but not till December, 1877, did the parish decide upon a successor, when the standing committee was authorized to invite the Rev. W. S. Ralph to become the pastor, a position which he held until the summer of 1880. It was during the pastorate of Mr. Ralph, January 21, 1879, that the parish received a bequest of \$5,000 from Mrs. Hannah Tufts, widow of the late Charles Tufts, and she provided that a portion of the amount should be used to purchase and put in position in the church tower a clock and bell. The great blank dials had stared from the tower for ten years; the lack of a church bell had been a sore trial to the parish all these years. Therefore, when it became known that Mrs. Tufts had left money to the parish, a part of which must be used to procure both clock and bell, the gratitude and joy of the members were manifest in a marked degree. It was considered worthy of a great demonstration, and arrangements were made to celebrate, March 2, 1880, the completion of the work. The bell and the hangings, including the hoisting into the tower, cost \$848.84. The clock complete, \$500. Necessary repairs of the tower, \$369.67. The total, \$1,718.51. The remainder of the bequest was applied toward the payment of the debt of the society.

The celebration of this event took the form of an excellent supper and entertainment, which were enjoyed by a large gathering. After supper the company assembled in the church, where a musical and literary programme was presented. It opened with a piano solo by Miss

Emma Taylor, which was followed by the reading of these original verses, by Mrs. Nancy Thorning Munroe, entitled "The Clock and the Bell":—

Silent for years stood the steeple tower,
It never summoned to prayer,
Nor told the years of the sainted dead,
Nor greeted the bridal pair.

The hours went by, but it gave no sign,
Of their flight no record kept;
It never startled the watcher's ear,
Nor awakened those who slept.

The people gathered for prayer and praise,
Though no bell swung in the tower;
And greetings gave on the Sabbath morn,
Though no clock struck forth the hour.

A voice said, "Place in your house of prayer,
That the people all may hear,
A clock to measure the passing hours,
And a bell both loud and clear."

So they builded a scaffold stout and strong,
And up in the steeple tower
They placed a bell of sonorous sound,
And a clock to strike the hour.

And for this we hold a joyous feast;
Let her name be treasured well,
Whose bounty gave to our silent tower
The voices of clock and bell.

Be mute no longer, from steeple tower
Afar let the sound be borne,
And ring the thronging worshippers in
On each blessed Sunday morn.

For the bridal train, a joyous peal
Ring merrily out, O bell!
For our loved ones borne to their sainted rest,
Sound low the funeral knell.

Ring out alarm for the lurid flame,
Ring aid its rage to stay,
And add your peal to the clash and clang
That ushers in Freedom's day.

Ring clear and sweet and strong, O bell!
Give the gospel tidings voice,
Speak "Peace on earth and good will to men,"
Glad news to all, rejoice!

The poem was followed by several exercises, recitative and musical, including an original poem by the pastor, Rev. W. S. Ralph, who, by the way, was something of a poet himself. Many will remember one of his poems, entitled "Whistling in Heaven," which was widely copied throughout the country, and received with popular favor. His effort on this occasion was entitled "The Bell," and minutely and beautifully described the casting, hanging, and ringing. The occasion overflowed with success.

During the pastorate of Mr. Ralph, the parish could hardly be said to have grown numerically. In April, 1879, it is recorded that twenty-eight names were dropped from the membership upon a single occasion.

In July, 1879, the Winter-Hill Society was organized. Only five or six belonging to this parish were instrumental in establishing this society, and the recognition of it by the convention in July was a surprise to the First Parish. Later quite a number of our people living within easy distance of the new society united with it; this at a time when we could ill afford any depletion of our ranks, and the loss of these families was seriously felt at the time.

Another season of unrest while candidates were being heard occurred from the summer of 1880 to March, 1881, when the society extended a call to the late Rev. Charles H. Eaton to become its pastor. Mr. Eaton was then settled in Palmer, Mass. He, however, declined the invitation; possibly he had at this time a similar proposi-

tion under consideration from the Church of the Divine Paternity in New York, for in a very short time it was announced that he had accepted a call there. Subsequently, by a unanimous vote, the society manifested its right good sense by calling Rev. Charles A. Skinner, of Melrose. For ten years, as you know, he was pastor here, beloved by all, during his pastorate, and still beloved by us all because of his fatherly interest in the parish, his upright life and Christian graces. We take great pleasure in greeting him here to-night, and sincerely hope he may be spared yet many years to favor us with his gracious presence upon every important or anniversary occasion.

At the time of Mr. Skinner's coming, we can judge somewhat of the strength of the parish by presenting a few figures.

The pew rentals had amounted annually to about \$1,800, and the appropriations \$3,200. These rentals increased materially, for in 1882 they were \$2,457, the next year \$2,517, in 1886 they reached \$2,812, while the appropriations were increased to \$4,000 during these years. The mortgage had been reduced to \$3,450, at which figure it remained up to the time of its final payment a few years ago.

In 1886 the apartments which had been occupied by the janitor since the church was finished were taken for the use of the ladies of the parish. The parlors were the outcome. Sanitary and toilet improvements were also introduced, and great satisfaction was manifest on every side. These expenses were borne by the Ladies' Sewing Circle and the Sunday School,—the former giving \$300, and the latter \$404.50, the parish having voted to take and re-model the apartments, "provided the same can be accomplished without expense to the society."

In 1885 there occurred a very interesting and enjoyable event. It was a feature of the third annual gentle-

men's supper, and about 300 ladies and gentlemen were present. It consisted of a public recognition of the public spirit and devotion to the Universalist faith of the late Charles Tufts and his wife. Because they donated the land upon which this house stands, and had been for so long a period staunch friends of the parish, an interested friend of the society thought it would be a good idea to have life-sized crayon portraits of these good people made, properly framed, and hung on the walls of the vestry.

Accordingly he set about the task of raising by subscription the necessary funds; in due time the portraits were produced, framed in heavy gold frames. In formally presenting them to the society, he referred to the substantial donations Mr. and Mrs. Tufts had made from time to time for upbuilding the denomination.

Mr. Skinner, in behalf of the society, accepted the portraits, which were already in place on the walls of the vestry.

Rev. Dr. Emerson, the first pastor, paid a deserved tribute to the Tufts family, saying, among other things, that he himself brought before Mr. Tufts the needs of the young parish many years before, and the donation of the land followed soon after. An entertainment of decided merit followed the presentation and acceptance of the portraits.

A similar affair occurred when the crayon portraits of Rev. and Mrs. Charles A. Skinner were presented, through the efforts of the same friend, a short time after the above took place. The portrait of Mrs. Skinner was duly presented, and, by way of a surprise to Mr. Skinner, his own portrait was brought forward. As in the case of the presentation of the Tufts pictures, there was an attractive dramatic entertainment furnished, and it was at a late hour when the meeting broke up. Altogether it, also, was a very enjoyable occasion, and one long to be remembered by all so fortunate as to be present.

In 1890 the interior of the church was re-decorated, and a general brightening of the auditorium took place, at a cost of about \$2,100.

In 1891 William P. Mitchell, who had been treasurer for fourteen years, declined a re-election. A. Hodgman was elected to succeed Mr. Mitchell, serving with great credit up to the time of his death in 1898, when Arthur W. Glines became treasurer.

At the time of the raising of the grade of Cross street and the putting in place of the present steel bridge by the Boston & Maine railroad, the parish claimed damages to the amount of \$4,000. A long legal conflict was the result, the final decision being that the society property was not injured, and therefore no damages could be collected. But it cost the society \$720 to find this out. Here, again, the women of the parish contributed,—the Sewing Society, \$150; the Christian Endeavor Society, \$100; the Merry Workers, \$100; and the balance, about \$400, was raised by the women, who put a committee at work soliciting subscriptions, with the above result, thus adding another to the long list of successful efforts to relieve the parish in times of financial straits.

I cannot close this rambling sketch of the society without again alluding by name to the more prominent men and women of early years, who devoted so much of their thought, so much of their time, vitality, and money to the upbuilding of the cause of Universalism in our midst.

I recall the first and foremost of that little company, Ira Thorpe; it was due to him more than to any other that steps were taken to organize a parish here, although his suggestions were promptly and favorably acted upon by Mr. and Mrs. Charles Tufts, Mr. and Mrs. Edwin Munroe, Jr., Mr. and Mrs. Erastus E. Cole, Charles Williams, Mr. and Mrs. J. Q. Twombly, Mr. and Mrs. James S. Runey, Francis Russell, David Russell, Reuben Horton and his sons, Charles Williams, Jr., Mr. and Mrs. George W. Ireland, and John Hunnewell, Charles Tufts,

as donor of the land and friend of the parish, Edwin Munroe, Jr., as treasurer and chairman of the standing committee for so many years, Charles Williams, as clerk of the parish and superintendent of the Sunday School for a long term of years, J. Q. Twombly, collector, and long a member of the standing committee, Erastus E. Cole, with years of service as committeeman and adviser, Charles Williams, Jr., as superintendent of the Sunday School for many years, John Hunnewell, clerk of the parish, George W. Ireland, committeeman and generous giver, Reuben Horton, a staunch friend and member of the standing committee, while the wives of the above-named, together with Mrs. Charles Munroe, Mr. and Mrs. Sweetzer Munroe, Francis Russell, and David Russell, were not a whit behind in their zeal and earnestness in helping on the work of the infant society.

The bequest of the late Mrs. Tufts, amounting to \$5,000, has been referred to; the society has received other amounts from time to time: One of \$2,000 from the estate of a Mr. Hutchinson; another of \$500 from the late Joseph Clark; and a third of \$1,000 from the late Deacon George W. Ireland,—altogether, \$8,500.

I have also prepared a statement showing the terms of office of the several superintendents of the Sunday School, also of the parish treasurers, clerks, and the members of the standing committees from the organization of the society to the present time, which may be of value should the parish desire to print the proceedings of the semi-centennial celebration.

In the limited time allowed me, I have endeavored to present as much of historical interest as possible up to the year 1891. The more recent happenings are familiar to you all.

ANNIVERSARY HYMN

BY F. M. HAWES

Blest be the spot that we call home,
Where dwell sweet peace and love;
And blest the church, O God, that guides
To Thy dear home above.

Here week by week our voices lift
Glad hymns of love and praise,
To Him who giveth every gift,
And crowneth all our days.

Here have we heard Life's stirring word,
As on some Pisgah's height,
And oft our souls on eagle's wings
Have mounted with delight.

All hallowed be this sacred spot,
Whose memories so dear
Can brighten e'en the darkest lot,
Bring earth to heaven more near.

SPEECH OF REV. CHARLES CONKLIN, D. D.

Superintendent of Universalist Churches of Massachusetts

The hour is late, and you have listened long and well to a most interesting and inspiring history. I will take but the time to offer in a single word the congratulations of the 125 sister Universalist Churches in Massachusetts, who have been strengthened by your increasing strength and honored by your accumulating honors. You must not think that any written history or spoken message can gather up and preserve the sum of your achievements or mark the confines of your influence as a church. The silent, but forceful, influences of this sanctuary, felt in heart and mind as comfort, or spiritual dynamic, moulding character, shaping public opinion—these do not lend themselves to statistics. Innumerable vibrations of holy aspiration, of brotherly sympathy, of missionary zeal have gone forth from this sanctuary to do their part toward the Christianization of the world. God, who in the past has blessed this parish with rich prosperity, has ever conditioned that prosperity upon faithfulness, and holds before you those conditions to-day. The crown of fervent life is for those who are faithful unto the end. May the successors of those who have proved their faithfulness here demonstrate their worthiness to follow such a splendid host.

ADDRESS BY REV. CHARLES A. SKINNER

As I am one of the back numbers, it is not inappropriate, perhaps, that I should speak of memories and associations stretching back not only to fifty years ago, to the time of the organization of this parish, but to the times and events and work before, that made possible this church.

There are two ways by which we can most thoroughly appreciate our privileges and blessings. There may be others, but two are essential to that appreciation. One is by being deprived of them, according to the poet's line, "Blessings brighten as they take their flight."

It is a sort of paradox, perhaps, to say we sometimes live too near our friends really to know and appreciate them; when they are gone we know them better. A mountain cannot be seen in its magnificent proportions by standing at its base. It needs the perspective. So our blessings often need this perspective in order that they may be more fully comprehended and appreciated when they go or are taken from us. That is one way. The other way by which we come more thoroughly to know and appreciate these blessings is by earning them, and especially if we sacrifice and perhaps suffer in the attainment.

Inherited wealth is not so thoroughly appreciated by those who come into its possession as by those who earn it by hard toil and persistent endeavor.

Now, friends, you and I and the world have come into the possession of a great inheritance, one of the richest ever bestowed upon the race. It is the inheritance of our Universalist faith. No one who does not read the story of how it came into existence as our organized church, can fully appreciate what a blessing it has been to the human mind and heart. But, like all great move-

ments and reforms—and certainly this is one of them—it came not but through that much tribulation by which people are enabled to enter the kingdom of God.

The blood of the martyrs has ever been the seed of the church, and the seed of great reforms. Garrison, as an abolitionist, was led through the streets of Boston with a halter about his neck. Lovejoy was shot. The Wesleys were mobbed, as Methodists. Massachusetts banished Roger Williams the Baptist, and we flogged and hung the Quakers.

Our fathers and mothers also suffered from this intense prejudice, bitter persecution, and absolute hatred because they believed in the living God, who is the Saviour of all men.

My memory goes back to something of this attitude of the public, for I was born and brought up in my father's home, a Universalist clergyman of the earlier years of our history, and as a boy I heard it talked about.

And those of the younger ministry and younger laymen know but little, only as they have read, of the almost hand-to-hand fight in which our fathers were engaged. They toiled, and we have entered into their labors. Every inch of ground had to be persistently disputed, and then to keep it the soldiers of the great salvation had to stand upon the field with their armor on, and their spiritual weapons sharpened for the conflict.

Those were days of controversy, and sometimes of even fierce dispute. That to uproot the errors of men should have been sometimes construed into personal attacks, and that this should have drawn upon them the ill-will and the slanders of the bigots, that they writhed under the severe castigation, and sought in the retaliation of personal abuse what they could not answer by argument and reason cannot be thought strange by those familiar with the religious history of the world. It needed just such stalwart blows as were struck by those of the earlier time of our church. It needed such men

as would not move timidly to their work, or carefully measure the rod with which the folly, and the bigotry, and the almost unscrupulous opposition was chastised. It needed just such sturdy pioneers to go into the wilderness and hew down the forests, and make plain a highway for the Lord. It needed just such men to clear the fields, and put in the breaking-up plow, beam deep, and tear out the roots, and turn up the furrows to the warm sunshine, in order that others might follow and harrow and sow, and weed and reap, and gather the harvest into garners. It needed the work of pulling down and laying the foundations that others might build thereupon, that in after years the sound of the hammer might be heard in the construction and rearing our holy temple unto the Lord.

You young people of to-day are living when the rough corners of the old theology against which they so manfully battled have been broken off, and its harsher features softened.

There is one thing you may be assured of, that it required no little courage in those early days of our church to face this opposition and this social and religious ostracism.

In one respect there has been quite a revolution in the habits of men and women. Then few women dared to venture into the assembly where there was Universalist preaching. It is the men who more largely keep away from church-going to-day, and the women who attend.

But this timidity was not entirely confined to the women. Many men fought shy. Let me tell you of an instance that occurred a little beyond my remembrance in the beginnings of our society in Cambridgeport, where I ministered for fourteen or fifteen years.

Hosea Ballou and others perhaps who were settled in Boston would go out for an evening service to Cambridgeport; where service was held in the schoolhouse. It is a fact that it was a matter of curiosity, as well as fear,

that took possession of some people. They got the idea that there was a sort of performance indulged in. And people would gather on the outside of the building and creep up and peek in at the windows.

One Monday morning, after there had been a service, one of these curious and timid ones met one of our people. "What sort of a play did you have last night?" he inquired. "Play?" said our good Deacon Coolidge. "Play! Oh, yes, I think it was the play of 'The Forty Thieves,' for I saw about that number looking in at the windows."

I want to remind you, friends, of the priceless inheritance you possess in the faith for which this church stands,—a faith that has done more in the last century and in these last fifty years to vindicate the ways of God to man than any other; a faith to which all the Christian churches are indebted for the broadening and sweetening of their faiths until it would shock the sense of justice to hear in any Protestant church the old doctrine of divine vengeance preached, that frightful nightmare that held human souls in the bondage of fear, and drove sensitive men and women into despair, and even to insanity—the thought that God had ordained and foreordained that the greater portion of mankind should be doomed to a hell of literal fire and brimstone forever and ever. What a change has been wrought since the earlier years of our church, when that hydra-headed dragon was very much in evidence. Yes, in the time of my earlier ministry it had not ceased to seek whom it might devour. And didn't we put up a good fight in those earlier years against such horrible thoughts about God? And didn't we enjoy it, too, as much as the Rough Riders enjoyed the battle of San Juan Hill, when it is said the leader called out to the soldiers as they were going into battle, "Give them hell, boys!" We didn't say that; it was the other fellows who said that. We said, "We're going to knock hell out of you," and we proceeded to do it.

Be glad and rejoice that you belong to a church that

has had a providential mission assigned it, and is fulfilling that mission, and working its sweet way into hearts, and homes, and churches, and governments, and the thrill of the divine faith in the fatherhood of God and the brotherhood of man, and in the assurance that life and death God's mercy underlies, is being felt, and is bearing fruit in all the land. It has broadened the thought of God and of human destiny with the process of the suns. It is the only faith that sets forth a divine government that really governs and triumphantly succeeds. A faith that was once despised and held in disrepute even fifty years ago is welcomed to-day by so many hopeful and loving hearts. And this is the story our church is telling to the Christian world:—

“Once in a golden hour I cast to earth a seed,
Up there came a flower, the people said a weed;
To and fro they went thro’ my garden bower,
And muttering discontent, cursed me and my flower.
Then it grew so tall, it wore a crown of light,
And thieves from over the wall stole the seed at night.
They carried it far and wide by every town and tower,
Till the people cried, ‘Splendid is the flower!’
Read my little fable,—he who runs may read,
Most can grow the flowers now, for all have got the
seed.”

And we, you who have wrought in this church are so glad now that in such abundant measure we have been planting the seeds and others are plucking the flowers.

And now, friends, as you look back over the fifty years of the history of this church in this city, what forms you might summon of those who have worked here and loved and sacrificed. What a throng gathers here to-night! Fathers and mothers, husbands and wives, brothers and sisters, little children whom you laid away with the flowers, pastors whose lips were touched with divine fire. If you will, they may be a part of this gathering, and join in this service, and lend added meaning to this semi-centennial celebration.



ANNIVERSARY SERMON

"The Vitality of Religion"

Acts xix.: 20: "So mightily grew the word of the Lord, and prevailed."

In trying to measure the real progress of any particular period, the last and greatest question that may be asked will require that an exhibit be made of the growth of the age along the lines of the immaterial, the intellectual, the spiritual. The things of earth that the world holds most precious, lands, houses, inventions, machineries, gold, silver, and all the rest, must of course be taken into the account, but those possessions which moth and rust corrupt and destroy cannot rightly be regarded as the highest glory of the time, or as the surest and safest signs of the forward movement of humanity.

Looking, then, over this half-century of life that our church in this city has enjoyed, looking back over the larger history of our country and of the race during this wonderful period, the great questions to be asked are such as these: What has been the fortune of religion? To what extent has it prospered? Has faith advanced or receded? Have the noblest instincts of the heart widened and deepened? Do men believe more earnestly in the higher and finer ideals of society and of the spirit? Now, in seeking to pass judgment upon these years, according to these high standards, there is one fact that must be kept in mind, and that is that the value of any given gain in almost every field of human activity and experience depends in great part upon the number and strength of the obstacles and difficulties which have been met and overcome. An army may march a hundred miles through the enemy's country without a particle of opposition presenting itself; but that achievement is as nothing compared with a single mile that is won at some strategic point stubbornly defended and yielded only at

the last. In times of strife and stress, how often we say that if we hold our own we are doing well, justly declaring that the simple maintenance of the old position and power is in reality growth and progress!

This occasion, then, gives us our subject for to-day: The vitality of religion as tested by the changes and experiences of the past fifty years.

What we want to bring into clearest light is the fact that religion and faith have during this half-century been on trial as perhaps never before since the morning of Christianity; that they have been tested and tried as by fire, and that Burke's penetrating reflection that man is a religious animal has been abundantly verified in the history of these five decades during which some of you have worshipped together as an organized church. During this time the political, intellectual, and religious events have been of such capital importance that the age stands alone and supreme in the annals of mankind. And every one of these events has deeply and profoundly affected faith and the spiritual life of man; every one of them has moved and violently disturbed the very foundations of the creeds and dogmas of the fathers, and with every upheaval and readjustment in thought the cry has been that God was being destroyed, that religion, morality, and character had received a fatal blow.

Probably we do not fully realize the tremendous transformations through which the thoughts of men passed in the last half of the nineteenth century. It might justly be characterized as a period of war; long and bitter have been the conflicts between the hosts of the old and the new, between the past and the present. It is not too much to say that you who have lived during the last two generations have witnessed the clash of the spirit of twenty or more centuries with the spirit of the twentieth century, and you have beheld the banner of victory planted surely and permanently with the army of modern thinkers and believers.

Taking now the wide survey, we see three and possibly four great major facts of history that no discerning eye can easily escape. First, that stupendous struggle in America known as the Civil War; then the rise and progress of the scientific method in the pursuit of truth, and the new theories and doctrines that arose and gained world-wide acceptance as the result of the use of this method; in the third place, parallel with and, to some extent, the outcome of science and evolution, we see the birth of what may very properly be called the new Bible; and lastly, and nearest to our day of all, we cannot fail to note the deep flood of materialism and commercialism that has swept through and over the national life of the new world and out to the far corners of the earth. These I take to be the great, imperial facts of the last half-century,—the Civil War, the rise of science, the birth of the new Bible, and the marvelous growth of the commercial spirit.

And the central lesson that we want to draw from a brief study of these epoch-making events is that each and every one of them with almost cyclonic force affected the faith of man in the unseen, and that after the first effects of these political and intellectual convulsions had passed, that eternal and inevitable faith of man in God, in goodness, and in heaven rose with a new purity and a greater glory than it had ever known before. Therefore, for this reason, above all other reasons, this period must be regarded as the grandest in the history of the race. Never before had religion or faith to face so many and such mighty forces that at first sight seemed to be antagonistic, if not wholly fatal, and yet religion and faith have come forth from the conflict stronger than at the beginning, having won to their ranks many of those who were counted and who indeed counted themselves as the enemies of Christianity.

Neither time nor desire will permit us to enter with any fullness into the religious effects of that Titanic

struggle of the early 'sixties. There can be no doubt, however, but that the cause of real religion was helped rather than hindered by the war, although at least one of the great dogmas of the Christian faith was badly shattered as the result of that five-years' ordeal. Any such all-absorbing and critical movement as that war must of necessity have greatly lessened the opportunity for religious forces to carry on their work. Homes were broken up, churches were depleted of men and means, and the whole thought of the people centred on political and military matters, rather than upon the things of faith and God. But the law of compensation ever moves with silent and majestic order to its great ends, and, all in all, the trial of the finest life of the nation in the awful fires of this desperate clash of arms was of inestimable value, for from it all faith in the great essentials of religion arose with an added purity and power. We may well believe that the contention of many is right, that one of the unplanned, but most blessed and beneficent, results of the war was the weakening of the doctrine of everlasting punishment; it took just some such tremendous trial to disabuse men's mind of that barbarous and terrible dogma, so firmly rooted had it become in human thought. Here were multitudes of men rushing to exposure, suffering, and death for country, freedom, and unity, who had never made any profession of religion, who had not complied with the historic and creedal conditions of salvation. These men, strongest, and bravest, and finest of the nation, laid down their lives for absolutely unselfish purposes, and yet, according to the tenets of the traditional belief, they must go away into endless punishment. The heart, the intelligence, and the conscience of a grateful people recoiled from the idea, and from the moment that their faithful service was fully appreciated, the dogma of an absolutely hopeless future for them received a blow from which it could never recover. The creeds, the church, religion were tried by

this fire, and real religion came forth purified and glorified.

But a severer test of faith invites our notice: faith as affected by science and evolution. At the beginning of the last half of the nineteenth century, the theological world was resting quietly and comfortably in the consciousness of the strength of its teaching and prestige. For the most part, the Roman and Protestant churches held complete dominion over the mind of Christendom. They were the custodians of all truth, their systems of doctrines, differing in detail, all rested upon the same great philosophy of history. You know the general outline of it all. Some 6,000 years ago man was made perfect; the race sinned in Adam's sin; the calamity and crisis were so great that God came to earth in the person of Jesus and died for men, to satisfy himself, and man's participation in this priceless grace depended upon his open and formal profession of Christ; those who made this profession were endlessly blessed, all others endlessly cursed. The Bible was literally true; not one single mistake did it contain, and the most vindictive words of warring kings were of equal value and authority with the sublime passages of the Psalms, of the prophets, and of Jesus. The world was obedient and quiet, when suddenly, like some profound disturbance in a clear sky, a book appeared that was to start an intellectual movement that in the end was destined to give a new birth to the human mind and shake creeds and faiths to their final foundations, yea, even to completely destroy some of the foundation stones upon which faith and religion were supposed to rest.

It was in 1859 that Charles Darwin gave the world his "Origin of Species," and it was from then that the scientific method began to be applied and men began to rely upon the method and believe in the results that it revealed. Can we wonder that the theologians were alarmed beyond measure? Here they had been teaching

this theology for centuries: Man created perfect a few thousands of years ago, he has fallen from his glorious estate, the whole history is in the Bible, and so on to the completion of the system. But Darwin and his co-workers and successors for a quarter of a century, Wallace, Spencer, Lewes, Haeckel, Huxley, Tyndale, Fiske, and all the rest, interrogating nature, brought a report as different as night from day. Man created perfect! No, far from that; rather, the evidence is that for a period reaching through ages and aeons this animal we call man has been climbing and struggling up to his present exalted position. The world a few thousands of years old! Absurd; deep down in the valleys of ancient Eastern rivers were imperishable records that made a new book of Genesis and furnished the facts for a new chronology that makes the conclusion unescapable that man existed thousands upon thousands of years before the time that the church fixed as the hour of his creation. Humanity fell in Adam in the garden of Eden! Not for a moment does any evidence present itself leading to such a faith; "progress is the law of life," and always has been. And then the theologians saw that if there had been no fall, there was no need for the sacrificial service of Christ in any artificial sense.

Is it strange that the leaders of opinion in the church should cry out that all of this was an attempt to dethrone God, and that God was dead, that it was all contrary to the Scriptures, and that if this doctrine prevailed, interest in religion would be destroyed? They did not understand that the word evolution was not a name for a new power, but for a new method, and that there could be an added glory and majesty given to the Creator by an orderly and eternal method in creation. This great Darwin, called atheist at the first, was honored at last as only England's great are honored; in Westminster Abbey, next to the final resting place of Sir Isaac Newton, his body was placed, and Cannon Farrar, of the es-

tablished church, pronounced a noble eulogy in his memory. Such is the irony of time.

But the thing to hold fast to is that, in this intellectual and theological revolution, the real high and fine faith of humanity was neither destroyed nor impaired. The truth of a saying of Bacon is well shown in this connection: "Slight tastes of philosophy may perchance move one to atheism, but fuller draughts lead back to religion." As Dr. Gordon strikingly says, for twenty years after Darwin the intellectual world was drunk with evolution, it was the romance and the mood of the time. But now the reaction has come, as it was bound to come; the great thing in the thought of the age is no longer this new and true method by which God has been working, it is fact of the power behind the method, the intellect and love behind the method. The earlier workers in science may have been skeptical in regard to some of the final facts of the Christian faith, but theirs were only the slight tastes of truth, but the fuller draughts of Fiske and Drummond led men back to religion and to God, and to a nobler faith than the traditions and the dogmas of the centuries ever knew.

We have already hinted at the character of the modern Bible which reverent and consecrated students of the Scriptures have made possible. Our only purpose in turning to it here is to show that, although the old literally inspired book of authority has gone never to return, the great essential ideas contained therein have not been injured in the slightest degree. Rather, belief in God, in freedom and power through righteousness, and in the larger destiny was never so strong as at present. Doubtless the fathers would have said, in fact they did say, that if it were shown that the old theory of special and mechanical inspiration was not true, then the most powerful sanction for the truths and laws and the faith which the Bible teaches has been destroyed. But we have proven that this is not so; the vitality, the inevitableness

of religion is too great and real to be disastrously affected by any book, or man, or event. We have a different Bible, but man's cry for truth and God is just as impassioned and his faith in truth and God is just as strong as before science and scholarship began their noble work.

So, too, it is good to be able to say that the new Bible is speaking to men with a nobler authority than did the Scriptures of the fathers. Its place in the thought and heart of the world is secure. A fuller and truer knowledge of its natural history has given added power to its divine message. Not one single accent of God's voice has been hushed or lost. Seen in the new perspective, its heavenly heights of faith, and hope, and love stand out in clearer light above the fogs and mists of doubt, above the wisdom and the weakness of this world. As the supreme revealer of God's will and love, it is counted the most precious possession of all the written words that have ever been given to mankind.

First the war, then evolution, then the higher criticism, and now last, and perhaps strongest of all, the spirit of religion is called upon to contend with the secularism, the materialism, the commercialism of the last quarter of a century. The irrepressible conflict now is that between high and clean social and personal ideals on the one hand, and the power of mammon on the other, and if one were a prophet, he might venture to say that faith, hope, and love are passing through a greater trial and are being more severely tested than they ever were by any of these forces and changes which we have considered. Just as twenty-five or thirty years ago the great men of the age were scientists, so now the great names of our part of the world, at least, are those of merchant princes, financiers, and politicians. The earlier movement was an intellectual materialism, the later is a commercial materialism, and there can be little question but that the last is more subtle, more insidious in its workings, and more dangerous to the spiritual life of man.

Darwin and his co-laborers sought truth, making the mistake at first of thinking that matter and the facts of matter were all that were real. The leaders of to-day seek money and the power money can give, making the still more serious error of thinking that money, which may purchase freedom from the consequences of outraged social laws, can likewise placate the everlasting laws of God.

And yet in this commercial intoxication, signs are not wanting to show that the higher faith is still present and vigorous, and that a reaction of righteousness is already setting in. The spirit of unity is invading almost every communion; all pulpits more and more are placing the emphasis of religion upon the same changeless essentials of faith; as never before spiritual things are magnified; and there is less that is artificial, less of make-believe in the whole Christian church. The vast fortunes annually given for the noblest social purposes, the growing liberality of the sects, the vigorous and confident efforts being made to establish peace and good will between industrial interests and between nations—all of these are indicative of the vitality, the virility, and the power of that force that we call religion.

It has been a great and good half-century; all in all, the world has not seen its like before. As never before the cause of real religion has triumphed gloriously; it has come forth from all opposition more powerful than ever. Man is a religious being; faith in God and good is inevitable; the forms, the creeds, and the churches of religion may be utterly destroyed, but for faith and religion themselves there is no death. The history of these years since the fathers first met together to form this society shows that neither wars, nor the wisdom of this world, nor the love of gain and gold can destroy man's interest in the deepest things of life, in God, in duty, and in destiny. "So mightily grew the word of God, and prevailed."

REV. GEORGE H. EMERSON, D. D.

George Homer Emerson, D. D., was born in Roxbury, Mass., September 3, 1822, and died in Salem, Mass., March 24, 1898. His early educational advantages in the schools were limited, but he was a quick and accurate observer of human nature, and marked out for himself a line of study of books that resulted in his becoming one of the best-informed men of his time. The religious atmosphere of the home of his childhood was permeated with the most rigid Baptist ideas, but whatever impression these made on his mind was easily dissipated when, as a young clerk in a hardware store in Lowell, Mass., he began to attend on the preaching of Rev. Abel C. Thomas, then pastor of one of the Universalist churches in that new and stirring town. He was soon converted to Universalism, and was persuaded by his pastor that he ought to prepare for the ministry. His special studies were under the direction of Mr. Thomas. He was ordained at Laporte, O., in the summer of 1843.

With his residence first in Cleveland, and afterwards at Dayton, he preached in various parts of Ohio and Kentucky, until 1849, when he moved to Massachusetts. While in Ohio, he edited, in 1845, the Ohio Universalist and Literary Companion, which was, in 1846, merged in the Western Evangelist, published in Buffalo, N. Y. As the agent of the Massachusetts Universalist Home Missionary Society, he preached in various parts of that state, organizing, and being for several years pastor of the church in Somerville, where for nine years he was also superintendent of the public schools.

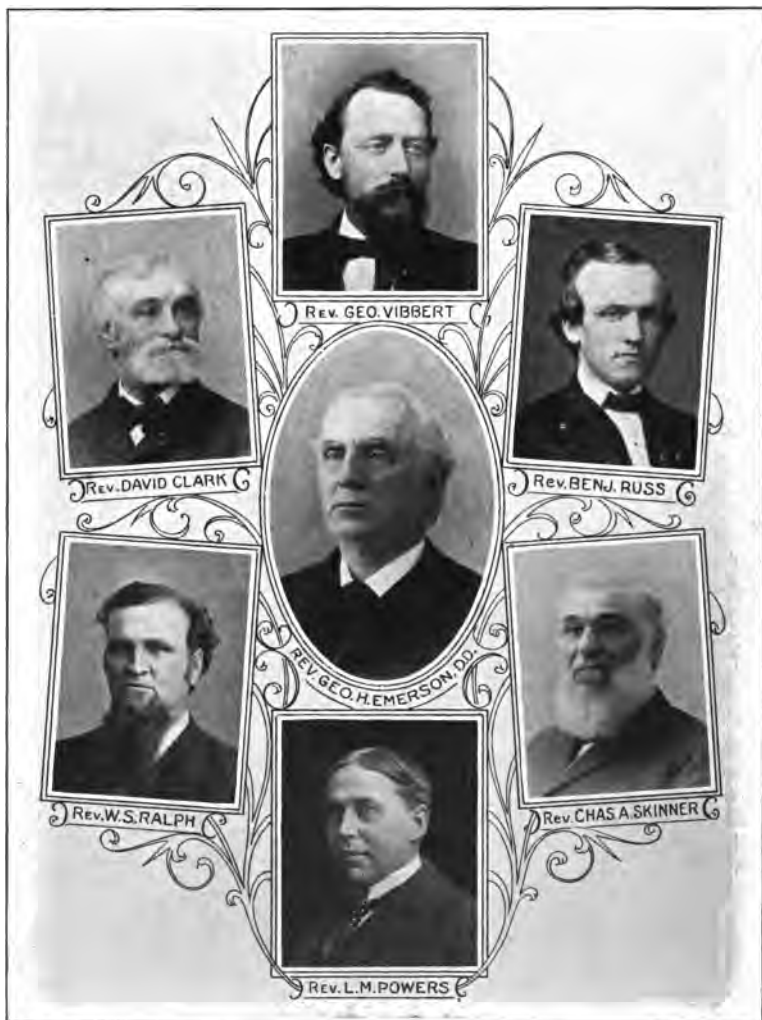
From 1858 to 1864 he edited the Universalist Quarterly. From November, 1862, to May, 1864, he was associated with Sylvanus Cobb, D. D., in editing the

Trumpet and Christian Freeman. The name of the paper was changed to the Universalist in 1864, and Dr. Emerson was sole editor until 1867, when he moved to New York, where he edited the Christian Leader until 1872.

At the same time he was pastor at Huntington. Returning to Boston in April, 1872, he resumed his connection with the Universalist, and was its editor, under its various names of the Universalist, the Christian Leader, and the Universalist Leader, until his death. He was the author of several books, and contributed many articles to the Quarterly. As a speaker he was in great demand at conventions and denominational gatherings of every kind. He had a large acquaintance among the clergy and laity of the Universalist Church, and was esteemed by all as a friend. In recognition of his eminent abilities, St. Lawrence University conferred on him the honorary degree of Doctor of Divinity in 1871. The denomination met with an irreparable loss when Dr. Emerson passed away, in his seventy-sixth year.—In part from the Universalist Register, 1899.

REV. DAVID CLARK

Rev. David Clark, the second pastor of the church, was born in 1832, and came to our society at the age of twenty-seven. His ministry with us began in 1859, and continued but two years, being the shortest pastorate in the society's history. He came to us direct from college, and gained much experience in this, his first field of labor, which was of help in his after lifework in the Christian ministry. He died in 1898.



FORMER PASTORS

REV. BENJAMIN K. RUSS

Benjamin Kimball Russ, born in Salem, N. H., January 17, 1834, died in Gorham, N. H., November 6, 1896. Mr. Russ was a member of the class of 1860, Tufts College, and began to preach some time in 1861, and was ordained in 1862. Rev. Dr. Leonard, dean of Tufts Divinity School, who knew Mr. Russ all through his college days, says of him: "All through his college course he was interested in theological questions. He heard a greater number of preachers than any one I ever knew. They were his study and theological school."

His first pastorate was at Somerville, Mass., where he remained about twelve years. Not long after leaving Somerville, he was stricken with paralysis, and was an invalid several years. In 1889 he went to Gorham, N. H., where he soon had another shock, but had partially recovered from its effects, and was a faithful pastor and helpful preacher, serving the parish without a stipulated salary, and taking only such pecuniary assistance as came as a free-will offering. He had a sensitive nature, and was averse to putting himself forward for notice or praise. His work was faithfully done, and he bound those who waited on his ministering, both the aged and the young, by the strongest and most loving ties to himself. A great lover of children, he was devotedly loved by them. Death came to him in the way in which he had at one time said he desired to have it come, when he was alone, and unaccompanied by a painful struggle. A born preacher and a faithful pastor, he still lives in many hearts that loved him.—Taken from the Universalist Register for 1897.

REV. GEORGE H. VIBBERT

Rev. George H. Vibbert, who was pastor of the church from January 1, 1874, to July, 1877, was born in Chicopee October 4, 1837, and was ordained in Westfield, O., in 1859. Before coming to Somerville, he had preached in Ohio, Lansing, Mich., Rockport, and East Boston.

Rev. Mr. Vibbert was extremely popular among the young people, and is remembered as a man of fine tastes and sensibilities. In the issue of the Somerville Journal of March 24, 1877, it was said: "This is the only church of the denomination in the city; hence the attendants come from all parts. There is considerable interest in the meetings, particularly among the young people, who are a large part of the society. The society is noted for the festive occasions which it celebrates, always taking pains to observe them with considerable spirit."

REV. W. S. RALPH

We regret that we have not the facts at hand for an extended notice of this former pastor of our church. He came to Cross-street ten years after his ordination in December, 1877, and served faithfully for two years and a half. At present he is settled over the Universalist Church in Osage, Ia.

REV. CHARLES A. SKINNER

A favorite pastor of the church, who served in that capacity for ten years, was Rev. Charles A. Skinner.

He was born in Brownville, Jefferson county, N. Y., on April 19, 1824, but before he was a year old his parents moved to Langdon, N. H., and then shortly afterward to Cavendish, Vt., and Mr. Skinner never saw his birthplace again until he was called there to his first pastorate many years later.

When he was still a mere boy, he left home and went to live at his grandfather's home in Westmoreland, near Keene, N. H., where he worked on the farm for four and a half years; and working on a farm then didn't mean running a mowing machine and a power churn. It meant hard, back-breaking work; and from it Mr. Skinner got the splendid physique that distinguishes him to-day in his eightieth year.

After the farming life, he went back to Vermont, where he worked in a factory, and then went back to school. First at the Black River Academy in Ludlow, then at the Lebanon Liberal Institute, Lebanon, N. H., and last in the Clinton Liberal Institute, Clinton, N. Y., he supplemented the common school and theological training which his minister-father had given him, and emerged ready to preach.

His first charge was at Dexter, in Brownville, his native place, as has been said. He worked there several years, and found there his wife, Cornelia Bartholomew, whom he married in 1850. For fifteen years he was pastor of the First Universalist Church of Cambridge. In 1867 he accepted a call to Hartford, Conn., where he

preached ten years. Later, for four years, he occupied a pulpit in Melrose, from which he came to Somerville. During his ten years' service in this city he was recognized as one of the ablest clergymen of Somerville. His retirement from this pulpit, his last charge, was a matter of regret. He still retains the affection of a host of friends in this city, and is frequently called upon to act in his ministerial capacity at occasions of prominence.

Rev. Mr. Skinner resides in Cambridge, and in June, 1903, celebrated the fiftieth anniversary of his first service in the First Universalist Church of that city.

REV. L. M. POWERS

Rev. L. M. Powers, who was the successful pastor of the church from 1892 to 1898, was born in Bethel, Me., March 21, 1864. He was educated in the schools of his native town, and, at the age of fourteen, he decided to enter college. He attended Gould's Academy at Bethel, and after graduating, he entered the Wesleyan Academy at Kent's Hill, Me., with the idea of becoming a Methodist minister. He read the works of Channing and Emerson, and became deeply interested. Early in life he heard Rev. Henry Blanchard preach, and the sermon proved to be the turning point in Mr. Powers' career. He decided to become a member of the Universalist Church and a preacher of its doctrines.

He entered Tufts Theological School and took the regular two-years' course, devoting his time to hard study. Lacking the necessary funds to complete his education, he taught school for the purpose of securing money, and a year later obtained a position as city editor of the Atlantic City Times, of Atlantic City, N. J. He returned to Tufts in 1888 and finished his course, graduating with honors in 1890. He was at once called to pastorates at Mansfield and Foxboro, from which he came to Somerville. Rev. Mr. Powers resigned his pastorate in this city to accept a call to Grace Church, Buffalo.

REV. H. D. MAXWELL

The present pastor of the church, Rev. Mr. Maxwell, was born at Moore's Mills, N. B., thirty-two years ago. He received his earlier education in the public schools of his native town. He entered the Divinity School at Tufts College in September, 1889, and graduated in the class of 1893. During the summer of 1892 Mr. Maxwell preached at Leeds Centre and Keene's Corner, Me., and in the summer of 1893 he preached at Addison, Harrington, and Cherryfield, Me., which was one of Rev. L. M. Powers' old summer circuits. In the fall of 1893 he received calls to Universalist churches in New Britain, Conn., and Hyannis, but declined both.

In January, 1894, Mr. Maxwell accepted a call to the pastorate of the Universalist Church in Brattleboro, Vt., where he remained until 1899. He also had charge of the Universalist Churches at Vernon and Guilford, Vt., during the five years. In 1896 he received a call from the Universalist Church in Brookline, but declined it. In February, 1897, he was married to Miss Sara Love, of St. Stephen, N. B., and they have several children.

Rev. Mr. Maxwell is one of Somerville's ablest preachers, his sermons giving evidence of profound thought. He possesses, also, in a marked degree the orator's power in delivery. In his pastoral work he is also highly esteemed.

HISTORY OF THE CHURCH

(Supplementary.)

BY ARTHUR W. GLINES

Eleven months elapsed between the time that Mr. Skinner left us and Mr. Powers came. In that long, weary period the parish went through an inquisitorial experience of occasional candidates and numerous supplies. We listened to a superannuated clergyman one Sunday, with his "seventhlies" and "eighthlies," his "lastly," and his "word to close"; to a young theological student the next Sunday, who gave us vivid descriptions of the Holy Land—which he had never visited—and interlarded his discourse with real Hebrew and Greek quotations. Another day we would have a college professor, with his one sermon, which he had preached until the manuscript was dog-eared, full of details—everything minutely explained—so that the members of the congregation had no use for brains; they only needed ears and strength of will to keep awake.

Needless to record, during this martyrdom the congregations dwindled until only the faithful few remained. In fact, all parish activities were affected by this lethargy.

On the advent of Mr. Powers, the reaction was sudden, and to some seemed sensational; it was but the turn of the tide, which, having reached its lowest ebb, began once more to rise to its flood.

Rev. L. M. Powers was preaching in Foxboro, Mass., when our parish called him to its pastorate, April 11, 1892. He accepted in a letter dated April 20, and preached his first sermon as pastor June 5 of the same year. He was officially installed October 9.

A young man of exceptional ability, full of ideas and enthusiasm, his pastorate was a notable one. Numerous



THE PARISH COMMITTEE — 1904

organizations were formed under his direction, the most prominent of which was the Men's Club. In fact, every age and both sexes were amply provided for, and the church soon became a social settlement, with suppers, entertainments, and lectures galore.

The religious side was not neglected, however, as on Easter Sunday, 1893, twenty-nine individuals joined the church, and every Easter thereafter saw many more new recruits added.

Lecture courses were conspicuous during these years, as Mr. Powers believed in that form of entertainment, and had faith in their money-raising qualities. Illustrated lectures of travel, lectures on the Bible, lectures by city officials, etc., were all more or less successful.

At the annual meeting in March, 1894, the parish, on Mr. Powers' initiative, appointed a committee to investigate the advisability, cost, etc., of building a hall on the lot in the rear of the church for the social purposes of the society and its auxiliaries. On May 14 this committee reported, and the parish voted to build. The hall was completed and opened November 23, 1894, and in less than two years it was paid for.

But what a strenuous time! In the spring of 1895, and again in the fall of the same year, we held five-night fairs—two in one year, while previous to that time we had had but one in two years. The usual entertainments and other money-making schemes, which are the preliminaries of all fairs, were worked to the fullest extent, until the church became known, with good reason, as the "Every Night Church."

Physically and financially, the demands on the members of the society were never heavier, but calls for contributions to outside philanthropies were often made, and always cheerfully met. Nor did the parish ever fail to respond to any new work to which Mr. Powers called it. In all its history probably, notwithstanding, no period was more prosperous, or the society in a more

flourishing and thoroughly alive condition. It proved conclusively that work, and plenty of it, is good for a church, as it is for an individual.

By delivering the Memorial Day oration before the Grand Army in 1893, Mr. Powers came prominently before the whole city. He, also, by inviting the Odd Fellows, the Bicycle Club, and other organizations to attend the Sunday morning services at various times, brought many into touch with our church who had never been interested in it before.

Two notable publications were issued during Mr. Powers' administration: The Harvester, a paper published in connection with the fair of 1893, contained historical sketches of the church and all the organizations connected therewith, and in the 1897 Harvester the first directory of the parish was printed. Both of these papers were of great value to the parish, and are especially valuable as historical documents.

In 1897 Mr. Powers preached the annual sermon before the Universalist Sabbath School Union.

Deacon George W. Ireland died in the fall of 1895, and in his will was found a bequest to the parish of \$1,000, which bequest it was Mr. Powers' privilege to announce.

Lenten services were held nightly during the week next preceding Easter, 1897, and although new to our church, they were well attended.

Augustus Hodgman, the parish treasurer, died suddenly in the church in February, 1898. His death caused a vacancy in the ranks of the faithful workers which was hard to fill, and it is but just his name should appear in this history of the church.

At Mr. Powers' suggestion, the church members adopted the individual communion cups in 1898. The Men's Club was also started during the same year. But '98 will be chiefly remembered as the year in which the

old debt was raised, and the parish was able to realize that freedom was to be a reality, and no longer a dream, of the future. On Sunday morning, March 19, Mr. Powers called for individual pledges to pay the debt. His plan was for quarter-yearly payments, to continue over a term of three years. About \$8,500 was pledged that morning, sufficient to take care of the principal and interest up to the end of the three-year period.

At the close of his sermon on the first Sunday in October, 1898, Mr. Powers read his resignation. It came without warning. The people could hardly believe their ears. Every effort was made to have him re-consider, but to no avail. Even when the unanimous votes of every organization connected with the society, testified to by the signatures of their respective officers, engrossed on parchment, were sent to Mr. Powers, he declined to change his previous determination, so, reluctantly, the parish accepted his resignation, to take effect December 1, 1898.

On the last Sunday in November, the day Mr. Powers would have preached his farewell sermon, no service was held, owing to a storm of blizzard proportions, which kept all but a few of the bravest at home. This is the only time, in the history of the church, so far as can be learned, that a regular morning service was omitted. Naturally a disappointment to Mr. Powers and all the parish, it was, perhaps, best, for, at a reception given the next night, the farewells were more appropriately said.

The parish, profiting by its previous experience, did not allow a long time to elapse before securing a new pastor. In less than two months from the time Mr. Powers left, Rev. H. D. Maxwell was called.

Mr. Maxwell, who at the time was pastor of the Universalist Church in Brattleboro, Vt., had, by request of the parish committee, preached at two morning services. Both days were stormy, and small congregations greeted

him, but when the parish meeting was held, on January 16, 1899, Mr. Maxwell's name led all the rest on the informal ballot, and he was at once unanimously elected to the pastorate. He began his labors in Somerville the first Sunday in March, 1899.

During the first two years of the new pastorate, the debt pledges were loyally paid by our people. On the evening of April 16, 1901, thirty years from the time the mortgage was placed on the church building, Stephen W. Fuller, who signed the original note as parish treasurer, had the honor of burning the ancient document in the presence of a large gathering of parish members. This event aroused the people, and since that time the parish has steadily grown stronger, until to-day it pays its bills from its regular income, and has no debts of any kind.

Some of the minor organizations have been given up, and the strength of the parish centred on the strongest and most necessary, like the Sunday School, the Sewing Circle, and the Men's Club. The Mission Circle, a new society, formed by Mr. Maxwell's request, has made a place for itself in the parish, and is doing good work along philanthropic lines.

Mr. Maxwell has made a feature of special Sundays. Many new people have become interested in the church by being invited to attend on Friends' Sunday, Men's Sunday, Old Home Sunday, Young People's Sunday, or Family Reunion Sunday.

He inaugurated our present system of combining all special collections into the Easter offering. Now all calls for charity, convention quotas, etc., are made at Easter, and the people give, in a lump sum, what formerly they contributed in small installments on various Sundays during the year. Thus they are saved the annoyance of special pleas and importunate pleaders.

Our present system of pew rentals—a weekly contribution on the free-will offering plan—was also introduced

through Mr. Maxwell's efforts. We have, by this new arrangement, succeeded in raising sufficient money to pay our regular expenses, without the necessity of fairs or other extraneous schemes which have heretofore been necessary features of our financial system.

The Gleaner, which for a number of years had been issued as a bi-weekly parish newspaper, was, with the consent of the parish, changed to a weekly by Mr. Maxwell, and entered as second-class matter at the post-office. Every one interested in the church could, by this means, be reached each week, and the news and announcements of Sunday services, entertainments, suppers, and other church activities placed in their hands. This change was of inestimable value to the society, and did much to fill the pews with new and valuable recruits, besides stimulating the former workers to renewed activities.

One of the largest offerings ever received in the church was on May 26, 1901, when Rev. G. L. Perin, D. D., preached in the interest of the twentieth century fund. The collection for this work amounted to \$1,200.

In 1901 Mr. Maxwell urged the advantage of having a "Carnival Week" to interest the young people, advertise the church, and, incidentally, to add something to the treasury. An operatic melange, consisting of songs, fancy dances, etc., was given for five nights, and for a first attempt passed off very well. In 1903 a second attempt was made. This time the week was devoted to a series of gatherings, which, by their variety, insured pleasure and profit to all.

To briefly mention the week's programme: A parish reception was held on Monday evening, March 2; a grand concert Wednesday night; on Friday an old-fashioned costume supper and entertainment; and on Sunday a special service, with augmented choir, instrumental music, and other special features. Religiously, socially, and financially, this was an unparalleled success.

The present church year, beginning in September, 1903, has been a red-letter one in the annals of the parish. The people have again reached the point where work, and lots of it, has no terrors for them.

During the summer of 1903 the interior of the church was thoroughly renovated, and when, on September 22, the Massachusetts Universalist Convention convened within its walls, our people had the satisfaction of welcoming these visitors from all over the state to a church home of which they might well feel proud. For four days the convention was cared for, and the delegates fed and entertained in the way that Cross-street knows so well how to entertain.

Mr. Maxwell conceived another unique plan, which was carried out on Sunday, November 15, when, by his invitation, the Somerville and Cambridge congregations united in a "Neighborhood Rally" at the East Cambridge church, which for the past few years has been having a hard struggle for existence. It was fitting that our parish, which, in its early days, had received encouragement from the then strong East Cambridge church, should do what it could to strengthen and help our weaker sister, now that our positions are reversed.

But to resume. One great accomplishment was not enough, for, no sooner was the convention over, than all thoughts turned to the Biennial Fair, which was to be held December 8-12. It is needless to record that when the time came, everything was ready, and one of our usual (but what other parishes consider phenomenal) successes was accomplished. Still the people were not wearied with well-doing, and the glorious fiftieth anniversary celebration, which this volume commemorates, is now an accomplished fact.

We have to-day a religious plant second to none in the city. Every facility for social life, that essential part of the work of a modern church, is here. We have a

large parish, the members of which are hard workers and liberal givers. We are a united people. But actions speak louder than words, and while in numbers we are one of the smallest denominations in our city, we take natural pride in the fact that all the principal philanthropies in Somerville, at the present time, were, at the beginning, either started by some one or more of our church people, or had the personal, as well as financial, support of some of its members—notably the Hospital, Day Nursery, Associated Charities, Home for the Aged, Children's Home, and Boys' Club.

It can be readily seen by this that our church occupies an important place in the community. By its works it is known, and we can be pardoned if, once in fifty years, we burst out in a little self-praise.

For a half-century it has stood an emblem of the fatherhood of God and the brotherhood of man. May its stout walls, and the hearts of its people, resist the storms of adversity for another five decades, at least, that future generations may enjoy the privileges of its teachings as have those of the past.

OFFICERS.

Deacons: John F. Nickerson, C. A. Kirkpatrick, J. Walter Sanborn, Arthur W. Glines, A. A. Wyman, Irving Smith (clerk).

Parish committee: John F. Mills (chairman), L. V. Niles, I. H. Wiley, F. W. Marden, D. W. Sanborn, H. M. Haven (clerk), R. Y. Gifford (treasurer).

THE LADIES' SEWING CIRCLE

BY MRS. S. W. FULLER

This society was organized March 15, 1854. The following is a copy of the preamble to the constitution:—

“It is the design of this society to strengthen and increase a social feeling among the members, and to assist by its funds any good and commendable enterprise of the religious society with which it is connected, or to contribute to any good object that a majority of the members may designate; and we as members agree to abide by the following constitution.”

The names of the original members cannot be obtained; two years later, however, in 1856, we find a list in which are the following names:—

Mrs. N. T. Munroe, Mrs. Daniel Pratt, Mrs. Sewall Dodge, Mrs. Nathaniel Daniels, Mrs. John Mandell, Mrs. George Rogers, Mrs. E. Harmon, Mrs. Jennings, Mrs. James Runey, Miss Georgiana Williams, Miss Harriet Fitz, Mrs. W. Gage, Mrs. Giles, Mrs. H. Bradshaw, Mrs. H. Cutter, Mrs. Seth Stevens, Mrs. Childs, Mrs. George S. Fogg, Miss Martha Hadley, Mrs. George W. Ireland, Mrs. George H. Emerson, Miss A. Horton, Mrs. E. E. Cole, Mrs. Fitch Cutter, Mrs. Charles Munroe, Mrs. Charles Williams, Mrs. Abel Fitz, Mrs. Aaron Sargent, Mrs. Charles Tufts, Miss Mary Giles, Mrs. Edwin Daniels, Mrs. E. A. Bacon, Mrs. A. Waters, Mrs. Frank Russell.

The society started with forty-one members. The first president was Mrs. Nancy T. Munroe, for many years the editor, in connection with Mrs. E. A. Bacon, of the Ladies' Repository, since merged into the Chris-

tian Leader. The first treasurer was Mrs. Charles Tufts, wife of the founder of Tufts College.

We have not been able to ascertain the name of the first vice-president, or that of the first secretary.

The following have been the successors of Mrs. Munroe in office: Mrs. Bradshaw, Mrs. Fuller, Mrs. Skinner, Mrs. Haven, Mrs. Carvill, Mrs. G. W. Ireland, Mrs. Ralph, Mrs. James Lombard, Miss Fannie Glines, Mrs. Eccles, Mrs. F. B. Burrows, Mrs. F. E. Borrowghs, Mrs. E. C. Hall, Mrs. C. H. Pratt, and Mrs. L. H. Brown.

In the early days of the society the meetings were held at the homes of the members. This was in the days of the chapel, and the basket of work was carried from place to place. After the building of the first church, which was afterwards destroyed by fire, the meetings were held in the vestry, and supper was partaken of by the ladies present, the gentlemen not putting in an appearance until evening. At the first supper which the writer remembers, which was subsequent to 1858, all were seated at an ordinary sized extension table, such as could be found in any dining-room. There were twelve or fourteen in all, our pastor, Rev. B. K. Russ, being of the number. Each one carried her own napkin, knife, fork, and spoon, and somebody was sure to have an extra one for the minister. The crockery was owned by the Sewing Circle. It all went up in smoke with the rest of the belongings of the church.

The meetings of the society have been held once in two weeks, except during July and August. In the report of the secretary of some years since, we find that "the afternoon was spent mostly in conversation and sewing." This same report will apply to all regular meetings.

In the days of the Rebellion the society made many articles for the soldiers, articles sewed and articles knitted. At that time meetings were held every afternoon. At the time of the Chicago fire a number of arti-

cles of clothing were made and word being received that there was a full supply in that desolate city, the articles were sold, and the money sent to Chicago. Twice the society has met at the Little Wanderers' Home and sewed for the inmates of that institution.

The Sewing Circle paid for the carpets, upholstering, organ, and pulpit furnishings of the first church, and when the present building was finished, the same thing was repeated.

The minister's room was furnished, or, perhaps better, the articles in that room were furnished by the Ladies' Circle. It worked for a fair at the North End Mission, helped carpet the vestry, paid part of the quotas to the state convention, newly carpeted the pulpit, contributed towards paying the choir one or more years, made a donation to the sanitary commission in the dark days of the Rebellion, paid for improvements in the janitor's rooms, and for sanitary arrangements, bought a pew in the church and paid \$500 for the same, furnished a scholarship at Tufts College for four years (it was helped in this by the Sabbath School), made a donation to the Bethany Home, paid \$150 toward the expense of the lawsuit in which damages were claimed of the Lowell railroad, occasioned by change of grade in the street, paid for swing doors in the vestibule, paid a small sum towards the church debt, and has contributed a neat little sum towards the new Social Hall. In all, the Sewing Circle has raised about \$15,000, the most of which has been paid back into the parish. The bread cast upon the waters returned after many days.

A "recital" of the work in which the Circle has been engaged would hardly be complete without mention of the "suppers" which have been served from time to time. Some seasons it might be said they were served all the time. The evenings have been spent in sociability and the enjoyment of entertainments of various kinds. The similarity of these gatherings has been covered up by

the application of different names, sometimes to designate a special food which would be served, and sometimes to distinguish the character of the entertainment. When the society bought its tables, the report says, "Fifty sat at the first table, and forty-eight at the second." At the present time it has tables, crockery, and silver for a vestry-full. When the first silver was bought, at a cost of \$79.23, a "silver supper" was given, to which no admission was charged, but a "silver collection" was taken at the table. These knives, forks, and spoons were all carried away by burglars, and no trace of them has ever been found.

It therefore became necessary to purchase more, and the society has now more than made up its loss.

A spelling match was held in the vestry, under the auspices of the Sewing Circle. This was between members of the Sabbath School on one side, and any who chose to take part on the other side. The first prize was taken by a member of the Ladies' Sewing Circle. The May-day parties have become a regular feature of the enterprises of this society, and a few years since a very enjoyable entertainment was given of "Living Whist." At one of the sociables held at a private house, Rev. B. K. Russ christened the infant daughter of one of the families of the parish.

Thus, in a very fragmentary way, has the writer of this article endeavored to give a condensed account of the work of the Ladies' Sewing Circle. It has been attended with many tribulations, as there are no records of the secretary further back than 1871.

The society to-day is, as it has always been, one of the strongest and most efficient organizations in the church. Its monthly suppers and socials are now attended by hundreds, many coming from other churches. On an average, \$500 or \$600 is raised annually from this source alone. In recent years the men have had charge of one

supper each fall. The annual supper brings out from three to four hundred guests. Tables, chairs, and dishes for the entertainment of 300 people have been recently purchased, the parlors have been re-decorated and re-furnished, so that now the ladies have facilities for their work second to none in the city.

The annual meeting has been changed from January to May. The following officers have been elected for the coming year: President, Mrs. Lyman Brown; vice-president, Mrs. Ida Smith; secretary, Mrs. J. F. Mills; treasurer, Miss H. Whipple.

THE C. C. C.

(Founder of the Gleaner)

The C. C. C., or Christian Citizen Club, a society of young men connected with the Cross-street Universalist Society, held its first meeting September 28, 1888. At that time clubs of this name and character were not common; in fact, we are not sure but this was the first one of the kind in the neighborhood of Boston.

This preliminary meeting was called on the invitation of Frank M. Hawes, a teacher in the Sunday School. He gave his views of what the object of a society with such a title ought to be, and later was elected president, secretary, and treasurer of the organization. Two articles of faith were adopted at this time:—

1. A man is the noblest work of God.
2. The proper study of mankind is man.

(Sentiments which would seem to show that one Alexander Pope was the real founder of the society.) The club declared unanimously its intention to adopt other articles of faith "as soon as they shall know them." Meetings were to be held once a fortnight through the season.

Besides a half-hour talk of the president on subjects of his own selection, a few minutes each evening were given to the general topics of the day, a special subject being assigned to each member at the preceding meeting. The evening's programme generally ended with a debate.

The club from the start was not seclusive; young men not in attendance at Cross-street Church became members, with the entire privileges of the same. On the list of members, during the club's existence, are thirty-one persons, five or six of whom never had any connection with Cross-street.

It is needless to give the subjects which were debated at these meetings; they were the usual ones propounded in such gatherings. If to-day we smile at them, we must remember that they served their purpose very well, and helped the young men to acquire ease in extemporaneous speaking.

Up to January 1, 1889, eight meetings were held, with an average attendance of 9.8, with A. W. Glines, H. M. Haven, S. C. Earle present at each meeting, William Moore absent once, William T. Hayes absent twice, etc.

The meeting of February 9, 1889, was a social one, that of April 4, Fast Day, was an out-of-doors affair, when the club and their friends took an outing to Blue Hills, via Readville. Each season the club made a visit on the pastor of the society, Rev. C. A. Skinner; the evening of April 18 was so observed.

In the fall of 1889 a chairman for each meeting was appointed, a corresponding secretary was elected, also a treasurer. Mr. Glines was the first chairman, Mr. Earle, corresponding secretary, and Edward Southworth, treasurer. A constitution was adopted October 26, 1889, and that evening the first number of the C. C. C. Journal appeared, edited by A. W. Glines. This was a unique affair. Probably copies of the Journal are still in existence among the relics of past members.

From January, 1889, to January, 1890, eighteen regular meetings were held, with an average attendance of 9.2. The highest record of attendance belongs to the following members, in the order given: Messrs. Haven, Earle, Glines, Hayes, L. Moore, Janvrin, Southworth, etc.

The field meeting for April 3, 1890 (Fast Day) was held at the same place as the year before, Blue Hills, via Readville. A visit on the pastor was made April 19. A second outing, the first time with ladies, was on May 30; the place, Stoneham and Bare Hill. This was a very enjoyable occasion, and it was decided to continue the

custom. It should be mentioned that Mr. Glines was succeeded this year, as editor, by Horace Harwood.

With the opening of the fall meetings, the officers were: Editor, H. M. Haven; corresponding secretary, Horace Harwood; treasurer, Ned Janvrin. From January, 1890, to January, 1891, seventeen meetings were held, with an average of seven for attendance.

January 1, 1891, found William T. Hayes the editor of the Journal. The visit on the pastor was made April 9. Fast Day, April 2, the club went for its annual tramp, this time across the entire Blue Hills range, from Readville to Quincy.

The club gave its first entertainment May 6, 1891, when the two farces, "The Humors of the Strike" and "Gentlemen of the Jury," were presented by the members. The programme was interspersed with music of an original character. The evening was an enjoyable one, and financially successful. Comments on the performances appeared in the Boston papers and the next week's Somerville Journal. With a part of the proceeds a gold-headed cane, fittingly inscribed, was presented to the pastor, Rev. C. A. Skinner, June 1, 1891, in recognition of his ten years' pastorate and his forty-five years in the Christian ministry.

Saturday, May 30, the second outing with ladies was made to the Lynn woods. The occasion was even more successful than the year before.

In the fall of 1891 Arthur Ware was chosen editor, Mr. Safford corresponding secretary, and Eugene Fuller treasurer. The feasibility of the club's printing a fortnightly paper in the interests of the Cross-street Society was presented to the members by A. W. Glines at the meeting of November 4.

Christmas eve, December 24, an entertainment was given in the vestry, the shadow pantomime of "Puss in Boots," and tableau from "Mother Goose," by the C. C. C.

At the opening meeting for 1892, January 9, with nine members present, it was voted to discontinue the C. C. C. Journal with the present number, Vol. V., No. 4. One interesting feature of the paper had been the contributions of Mr. Glines, which never missed a number. He and Acting Editor Ware received a unanimous vote of thanks for their services.

January 23 a prospectus was read of our new paper, which was to be a printed sheet, and to be known as the Gleaner. The project seemed feasible, and the club adopted it. Mr. Glines was made the first editor. This paper made its first appearance February 7, 1892. A notice of the fiftieth meeting of the club, to be observed as ladies' night, appeared in the coming Gleaner. This was March 12. A musical programme was provided, refreshments served, and forty-one, including guests, were in attendance.

The entertainment this spring, under the auspices of the club, was the play of "Our Boys." Charles Soule and an orchestra assisted. The proceeds were devoted to the printing of the Gleaner, and a goodly sum was realized.

April 7 the annual Fast Day walk was made from Danvers railroad station to the Insane Asylum hill, thence to Folly hill, to Ship Rock in Peabody, and home by cars via Lynn.

The pastor was visited by members of the club April 20. May 30 the usual Memorial Day excursion was made, with ladies, to Sharon and Massapoag pond.

Several special meetings were held in the fall in the interest of the Gleaner, the entertainment, "Our Boys," was repeated for the benefit of the paper January 11, 1893, and annual April or May outings have been in vogue from that time to the present (1905), but no regular meeting of the club was held after May 14, 1892. Its gatherings, we are happy to say, were always amicable and its end peaceful.

F. M. H.



HISTORY OF THE SUNDAY SCHOOL

BY ARTHUR W. GLINES

As a schoolboy, my favorite study was history, my leisure moments were spent in reading history, and my ideal successful man was one who could write history.

Thus it was, when invited to write the history of the Sunday School, I inwardly congratulated myself, and said, "Now is my time; at last the long-sought-for opportunity has come." Alas! I little realized, to use a Gilbertian phrase, that "an historian's lot is not a happy one."

With great enthusiasm I started to read the report of the first teachers' meeting, which occurred January 24, 1854; but during the eight or nine hours which were spent in perusing the records of fifty years, my enthusiasm gradually oozed away, but my respect for historians increased.

To discover the interesting points in the school's history is like hunting for the proverbial needle in the proverbial haystack. As near as I can learn, Charles Williams and Edwin Munroe were the prime movers in the establishing of the school, and the first meetings were held in the building now used as the office of the Somerville water department, on Prospect street, but which then stood on Medford street, and was utilized as a primary schoolhouse.

The first officers were: Superintendent, Charles Williams; vice-superintendent, Edwin Munroe; librarian, Charles Williams, Jr.; secretary, Isaac O. Giles.

One who was a member of the school at this early stage informs me that the attendance was about fifteen, and that its officers and teachers were persons of more than average ability.

At first the teachers' meetings were held monthly, the different members entertaining, but they were evidently social affairs entirely, as no mention was made of lesson study, and it was seldom any matter of business was discussed. In the spring and summer the school met at 9.30 a. m., and in the fall and winter at 2 p. m. For a short time the hour was 9 a. m. Evidently the Sunday newspaper was not a fetish in those days.

Instead of the record books and collection envelopes now in use, the teachers were obliged to keep the record of attendance on a slip of paper, and care for the collections as best they could for three months, when they were turned over to the treasurer.

A system of promotion for the scholars was first in vogue, and vacations were also believed in, as during the first summer the school was closed for one month.

The library seems to have been the great feature of the school from its beginning; and from the time the first books were presented the school by the East Cambridge Society until the present day, more money has been expended to keep it in good repair and well supplied with books than on any other one department.

In the early days an appropriation for its maintenance was made nearly every year. One small item in 1860 is rather amusing: money to buy slippers for the use of the librarians during the session of the school. They wore them, too, I believe.

Picnics were also in great favor, one being held the second year on July 25, and annually thereafter for many years.

On October 10, 1855, an appropriation for singing books was made, but no mention of a musical instrument is found until June, 1861, when a melodeon was purchased, a piano being substituted a year later.

Sunday school concerts, as such, were unknown at first, but Exhibitions were held to which an admission

was charged. These materially increased the treasury funds, evidently, as \$200 were made on one occasion.

A troublesome problem (which still remains unsolved) to increase the attendance at the teachers' meetings occasioned the changing of the gatherings from monthly to once in three months in 1858-'59, at which times essays were read, articles in denominational papers discussed, etc.

In 1860 a clock was purchased at the expense of \$5; and although our present clock is not the one, it might be, as much of its youthful fastness has disappeared, and it is inclined to be a little behind the times.

For some purpose not made clear in the records, a number of slates were bought in 1860, probably for the use of the younger scholars. And an item in the June 10, 1861, record, requesting the sexton to furnish a pail of water at each session for drinking purposes, shows that the principles and water imbibed in those early days so impressed the young minds that to-day Somerville heads the van of cold water cities in Massachusetts.

The records of 1862 bring to our minds the unhappy event which called so many of the young men from their homes. Several officers and teachers resigned that they might help uphold the nation's honor, protect the Stars and Stripes from insult, and, with God's help, save a nation from disruption.

At Christmas, 1863, a collation and tree were given to the children, and something of this sort has been practically a yearly occurrence ever since.

During Anniversary Week in the 'sixties (and 'seventies, also, perhaps), mass meetings of all the Sunday School children in the Union were held at Music Hall or Tremont Temple, and special cars were each year provided to convey the school.

It is evident the parish did not run the fairs at first,

as several mentions are made of profits from fairs, and donations of part of such, to the parish.

Superintendent Charles Williams was succeeded in 1865 by his son, Charles Williams, Jr., who served eight years.

In 1868 the church was burned, and the school for a time was obliged to meet in the Prescott schoolhouse or the town hall (now city hall).

The first reunion of teachers occurred in January, 1870; and in October of that same year the school for the first time began its sessions at 12 m.

The humanity of the teachers of that day is clearly shown by a vote which they passed, allowing a certain young lady the use of the school piano for practicing. There were no houses near the church at that time, and the girl lived in a thickly-populated section. Such deeds as this have done much for the advancement of Christianity!

The International Lessons were not fully adopted until 1877, although partial use was made of them long before that date. Weekly teachers' meetings began at this time, and have continued since without change.

In the year 1873, three superintendents presided over the school: L. P. Hollander for the first three months; John Viall for five months; and John F. Ayer for the remainder of the year and four years thereafter.

In March, 1873, money was appropriated to purchase mottoes with which "to embellish the vestry walls." These mottoes, after a long and meritorious service, have lately been retired, and the members of the school can devote more time to the spirit of the law in the absence of these "embellishing" letters.

Rev. W. S. Ralph, then the pastor of the church, acted as superintendent during 1878-1879; and while under his administration, in January, 1879, the school celebrated its twenty-fifth anniversary with appropriate exercises.

Fred Farnsworth was elected superintendent in Janu-

ary, 1880, but resigned in September of the same year, being succeeded by Mr. Murch, who merely filled out the unexpired term.

At the annual meeting on January 5, 1881, Irving Smith was elected to the position, and served two years; after which Augustus Hodgman occupied the place with marked success for five years, followed by George M. Stevens, who served during 1888-1889; Seth Mason in 1890; Arthur W. Glines, 1891 to 1895, inclusive; and A. A. Wyman from 1895 to the present time. In 1895 the school reached high-water mark in membership, as the report shows a total of 453 active members in attendance.

Friday night was decided upon as the regular meeting night of the teachers in September, 1881. And in 1884 the first teachers' sociable, as they are now known, was held at the house of John F. Ayer.

The pastor, Rev. C. A. Skinner, entertained the next year, and Mr. and Mrs. John F. Nickerson the following year. Since that time the gatherings have been held in the vestry, although on several regular meeting nights the teachers were pleasantly entertained by Miss Mary Clark, who conducted the infant class successfully for so many years. The school met with an irreparable loss when this good woman died two years ago. Three generations of Sunday School scholars had grown up under her guidance, and her influence is still felt in the world, in a manifold degree, through the many young men and women who to-day remember her kind and helpful words and her infinite love for child life.

The most notable event of late years was the fortieth anniversary of the establishment of the school, which occurred February 23, 1894. All who had at any time been connected with it as officers or teachers were invited, and about 200 were present. Many old friends met for the first time in years, and it was, in consequence, a most enjoyable occasion.

There are doubtless many things that should be men-

tioned in an article of this sort which, for lack of information, are omitted. I recollect, however, one matter of which no mention is made in the records. It is the kindness of four classes in the school, by whose efforts there have been placed upon the vestry walls five pictures, which have greatly added to its appearance.

Mrs. A. H. Carvill's class gave the one in the infant class room, Mrs. G. D. Haven's class that which represents Jesus among the doctors, Mrs. S. W. Fuller's class the two on the opposite wall, and Mr. A. Hodgman's class the one of St. Cecilia. The good example set by these classes should be emulated by others, until our vestry walls are "embellished" by ten or more fine pictures.

Our Sunday School may well take pride in the knowledge that at least five of its members have entered the Universalist ministry: Rev. E. H. Chapin, Rev. R. A. White, Rev. Leslie Moore, Rev. George F. Fortier, Rev. Gertrude A. Earle, the latter being one of the first women to graduate from Tufts Theological School, and be ordained to the Universalist ministry.

The school to-day is modern in every sense. No effort is spared to make it the leading Universalist Sunday School in the Metropolitan district in training methods, as it already is in numbers. Stereopticon lectures reviewing the lesson are given several times during the year; a kindergarten class, with a trained teacher at its head, cares for the youngest scholars, while every effort along social lines is made to attract and keep the older scholars interested. The teachers are given opportunities to hear lectures by expert Sunday School workers, and, in fact, no branch is neglected that will help in any way to aid in the upbuilding of moral characters in the youths of to-day.

The present officers of the school are: Superintendent, A. A. Wyman; vice-superintendent, Mrs. G. D. Haven; secretary, Joseph Mess; assistant secretary, Mrs. Joseph Mess; treasurer, Mrs. Robert Hayes.

HISTORY OF YOUNG PEOPLE'S CHRISTIAN UNION

BY REV. GEORGE F. FORTIER

On January 8, 1888, Rev. C. A. Skinner gave notice from his pulpit that on that evening a meeting of the young people (fifteen to eighty years of age) would be held for the purpose of forming a religious society. In response to the call, about sixty persons gathered in the vestry, and after the plan had been explained by H. E. Robinson and H. R. Rose, students at Tufts Divinity School, it was voted to form a society; and committees were appointed to draw up a constitution, decide upon a name for the society, and bring in a list of names for officers.

At the next meeting of the society, the name Young People's Society of Christian Endeavor was adopted, and the following officers were elected: President, F. M. Hawes; vice-president, Lillian F. Ayer; secretary and treasurer, William Moore. It was voted to hold weekly devotional meetings and monthly business meetings. It was also voted that all funds be raised by voluntary contribution. It may be interesting to note the first year's work of the society. Forty-one devotional meetings were held, in charge of twenty-one persons, nine being members of the society, and twelve being ministers, divinity students, etc. These meetings averaged seventy-five in attendance. The society sent money to both the state and general convention of Universalists, and did considerable missionary work.

In January, 1889, Leslie Moore was elected president, and served six months. During his term of office, Sun-

day schools at Dover, N. H., and Blenheim, Canada, were aided. At this time the formation of a national confederation of young people's societies was being agitated, and our constitution was made the basis of the proposed society. Alfred Cardall was at the head of the movement, and the result was our present national Y. P. C. U.

Miss Gertrude Earle was the next president, serving from June, 1889, to June, 1890. Her term of office was an exceedingly busy one. Aid was given the new societies at Cambridge and Arlington, leaders being supplied for their meetings at times. Money was given toward the scholarship at Tufts, founded by the Ladies' Society, toward the Bethany Home for Women, and toward the Japan Mission. On January 4, 1890, the society joined the national Y. P. C. U.

Miss Mary E. Ferguson held the office of president for the next six months. As the fair was held at this time, all the energies of the society were devoted to that.

F. H. Safford was the next president, holding office from January, 1891, to January, 1892. So many calls were made upon the society at this time, that an entertainment committee was formed to raise funds, and they were, and have been, successful. Much outside work was done, and our own church helped.

Mr. Safford was succeeded by H. T. Harwood (January, 1892, to June, 1892). The society devoted their whole strength to the church at this time, and \$100 was paid toward defraying the expenses of an unfortunate lawsuit.

Mrs. F. H. Safford was elected president June, 1892, and served until June, 1893. During her term of office, more outside work was done than at any other time.

In June, 1893, George F. Fortier was elected president. He resigned February 4, 1896, and Miss Amy Meserve was elected president. This same year \$25 was contributed toward the Social Hall fund.

Other presidents have been: Miss Minnie Flagg, 1897; Mrs. Fanny B. Kelly, 1898, January to June; Miss Mabel G. Delano, 1898, July to December; Miss Abbie Southworth, 1899; Miss Mabel Leavitt, 1900; Miss Lottie Draper, 1901; Miss Florence Stacey, 1902; Miss Nellie Quinnell, 1902-3; Miss Dorothea Benson, 1903-4.

During the fifteen years the society was in existence, the interest in its meetings and the missionary work done both inside and outside the parish was largely due to the efficient committees in charge of the work, and throughout its life it well exemplified its name by its many endeavors for Christ and His church.

THE MEN'S CLUB

BY FRED L. COBURN

The suggestion of Rev. L. M. Powers that the social life of the membership in the church could be greatly strengthened by the organization of a men's club, whose work should aim to quicken a spirit of human brotherhood, and to advocate a deeper feeling of Christian kindness toward each other within the church circle, and to many without, led to the first meeting, which was held in the vestry on the evening of March 3, 1898.

Its first president was John F. Mills, and the board of officers was completed by the choice of Frank M. Russell as vice-president; Fred L. Coburn as secretary; F. M. Wilson as treasurer; and Charles S. Soule, Frank M. Hawes, and I. H. Wiley as executive committee.

The meetings were frequently held, and the attendance was very gratifying, for the programmes offered for the consideration of the members were invariably of a high order. Within a month from its first meeting, thirty-eight new members were enrolled, many of whom were in no other way connected with the church.

It has been the policy of the executive committee to secure talent of a wide range, of good reputation, and of abundant worth for entertainment and instruction. The labor performed by the board of officers along these lines has been wonderfully successful from the beginning, as a brief recital of some of the names of our entertainers will indicate: Rev. J. M. Pullman, D. D., Dr. E. H. Capen, D. D., Rev. George W. Bicknell, D. D., General Bancroft, Rev. C. W. Biddle, D. D., Frederick G. Pettigrove, Rev. R. Perry Bush, George W. Wilson, Judge W. H. H. Emmons, Mayor Edward Glines, Rev. A. E.

Winship, Hon. Robert Luce, Rev. Frank O. Hall, Koda Koaymar, Dr. Parker, of Harvard College, Rev. Peter MacQueen, Brigadier-General Aaron S. Daggett, Colonel Edwin C. Bennett, and many others, whose names will readily occur to those of our members who were fortunate enough to be present at the particular entertainments at which they presided.

It should be mentioned here, and gratefully, too, that many of them, in fact, most of them, cheerfully contributed their services gratuitously to the cause, and oftentimes, too, at considerable personal inconvenience. They were satisfied with the rather meagre reward of grateful and enthusiastic audiences, and the consciousness of having aided in the commendable objects of the club.

It has been the custom of the club now for many years to set aside one evening of the season as Ladies' Night, which should be foremost in many respects of all the club offerings. One of the features would be a banquet, followed by a varied entertainment of musical and literary excellence, the artists frequently coming from long distances to be present.

The rapid growth of the club under the vigorous administration of its first president, Mr. Mills, and his able corps of officers amply shows how well and heartily were these efforts supported by our members.

Isaiah H. Wiley was our second president, being elected December 21, 1899, and continuing in office for six years. The other officers were F. W. Marden, vice-president, A. M. Haines, secretary, F. M. Wilson, treasurer, and Rev. H. D. Maxwell, Harry Haven, and A. E. Southworth as executive committee, who have ably assisted him in his many and varied successes, both from the standpoint of rapid gains in membership and from the delightful programmes brought for our consideration.

The season of 1904 opened with the following board

of officers: President, I. H. Wiley; vice-president, F. W. Marden; secretary, Roy K. Goodill; treasurer, F. L. Coburn; executive committee, A. M. Haines, F. DeWitt Lapham, and Frank Lowell; and a membership of 125 members, all of whom entered cordially and with a harmonious and co-operating ambition into the social and self-educating principles of the club. There seemed to be a strong undercurrent of good feeling, and a desire to attain larger and larger successes. The first of the programmes for the season was soon arranged, indicating that a good beginning had been made, and that all now needed was a continuance of the spirit that animated the start, and which rapidly developed with the season.

THE MISSION CIRCLE

BY REV. H. D. MAXWELL

This organization was formed in our parish on January 22, 1901. On that day a meeting of ladies was held in the church parlors for the purpose of listening to an address upon the subject of "Mission Circles" by Mrs. Zelia E. Harris, of Worcester, then president of the Woman's Universalist Missionary Society of Massachusetts. After she had presented the claims of the work, Rev. J. F. Albion, of Malden, and Miss Emma F. Foster, president of the Malden circle, gave interesting descriptions of the purposes and opportunities of societies of this kind. The pastor of the Cross-street Church gave the work his warmest and most enthusiastic approval.

At the conclusion of the speaking an organization was effected, and the following officers were provisionally elected: President, Mrs. Clara P. Haven; vice-president, Mrs. Mary Prescott; secretary, Mrs. Robert Hayes; treasurer, Mrs. Achsa M. Mills. The president and pastor were appointed a committee to draft and report a set of by-laws, and at a later meeting the following by-laws were submitted and adopted:—

BY-LAWS.

ARTICLE 1.

This organization shall be known as the Mission Circle of the First Universalist Parish in Somerville. It shall be considered a branch of and auxiliary to the Woman's Missionary Society of Massachusetts.

ARTICLE 2.

Purpose.—It shall have for its object the planning and doing of all kinds of missionary work. So far as it has opportunity, it will minister unto all those who are in any

way afflicted in body or mind. It shall have charge of the raising of all moneys with which to pay church quotas to conventions, hospitals, homes, charities, etc.

Its members will ever place foremost among their duties the work of church extension. They shall do all they can to bring strangers to our church and services, to interest them in our faith, and in the spirit of the Master to do the best they can to establish real friendship among the members of our parish.

The members shall be well organized for calling, and shall be ready to go to the homes of new-comers and bid them welcome to our fellowship.

ARTICLE 3.

Officers.—The officers of this Mission Circle shall consist of a president, vice-president, secretary, and a treasurer, who shall be elected annually, and serve for one year, or until such time as their successors shall be chosen.

The meetings of this circle shall be held the second Tuesday of each month, beginning at 2.30 p. m., the annual meeting to be held on the second Tuesday in January.

ARTICLE 4.

Membership.—The circle shall be composed of women (or men), who shall pay into its treasury the sum of ten cents, and the annual dues shall be ten cents. Those desiring to become members of the W. U. M. S. may do so by paying \$1.

From the first well-attended and interesting meetings have been held. At several of the meetings valuable papers have been read by the members, and at various times well-known and able speakers from beyond the parish borders have been present and addressed the circle. We recall with pleasure visits from Rev. Charles Conklin, state superintendent of Massachusetts, Rev.

Thomas B. Payne, of Scranton, Penn., Miss Olga White, of Alabama, and others. On one or two occasions papers prepared by members of other circles have been heard with pleasure and profit.

Each year the Easter offering is in charge of the Mission Circle. Money to pay parish quotas and for local philanthropic enterprises to the amount of many hundreds of dollars has thus been raised. Every winter several needy families are helped to tide over times when the wage-earner is out of work, and the problem of providing food, clothing, and shelter becomes more than the members of the household can solve.

The social work of calling upon new people and non-churchgoers has been and is a prominent feature of our work. One year over 100 such calls were made, to the advantage of the church.

Our meetings are opened with Scripture reading and prayer, and close with the Lord's prayer. Reports bearing upon the work of the Universalist Church in the United States, Cuba, and Japan are presented every month, and serve a good purpose in keeping the members in touch with the larger endeavors of our church.

We recognize that Christianity is essentially a missionary religion; that those who have the spirit of the Master in their hearts will never rest content until they have done all they can to extend the borders of His dominion. To feed the hungry, to clothe the naked, to comfort the broken-hearted, and to bring souls into closer fellowship with Him who is the life and the light of the world—to these high ends the work of the Mission Circle is dedicated.

THE LEND-A-HAND CLUB

On September 29, 1896, a society of young ladies, known as the Lend-a-Hand Club, was started, through the influence of Rev. L. M. Powers, then the pastor of our church.

The object of the organization was primarily to remember the sick of the parish with flowers, call on newcomers, and in other ways to supplement the pastor's efforts in building up the congregation.

The work of the club was soon broadened, however, so that it included sewing for the families of working women, providing Christmas gifts for poor children, and other work along distinctly charitable lines.

The first president was Miss Nellie M. Briggs. Other presidents have been: Miss Alice Niles, Mrs. Fred U. Burrows, and the present incumbent, Mrs. Frank E. Bateman. During the last year the society has worked under the direction of the Associated Charities agent. Although but little has been heard of the organization, it has, in its seven years' existence, been ever ready to "lend a hand" in all good work, whether connected with the church or not. And this meagre chronicle of its good works is not because they were few, but because the members to-day are looking forward and not back—forgetting the things of the past, and pressing onward.

THE MISSION WORKERS

A most interesting and helpful organization is the Mission Workers, a society of young misses. The inception of this society was made in November, 1884, by Mrs. G. D. Haven. She took charge of a class of young girls in the Sunday School, and for about two years entertained them every two weeks in the afternoon at her house. A wish to join was expressed by others, and to unite them in friendship for each other and in loving service for the church and its work, Mrs. Haven formed them into the "Busy Bees." Later the older members were organized into the "Merry Workers."

On January 25, 1902, it was decided to reorganize these two societies into one, to be known as the Mission Workers. It was also voted that the new organization should work under the auspices of the Mission Circle.

Mrs. Haven, who has been in charge since the beginning, has had several earnest and faithful helpers at various times during the twenty years, among them being Mrs. H. Williams, Mrs. Arthur W. Glines, Mrs. William Wilkins, Mrs. J. F. Mills, Mrs. R. Y. Gifford, Miss Alice Nickerson, and Miss Abbie Southworth.

Since 1888 these young misses have raised and contributed about \$1,000 to the church, and to other parish and denominational interests nearly \$300 more. At every fair they have had a table. They have gone into the houses of the poor and given food and clothing, and gladdened homes with well-laden Christmas trees.

To-day this band of young workers is as useful and as full of energy as were the earlier "Merry Workers" twenty years ago. Some of its members are children of those original little girls who as "Busy Bees" took so much pride in helping their church and Sunday School. As Rip Van Winkle says, "May they all live long and prosper."

LIST OF OFFICERS

STANDING COMMITTEES.

1854—Edwin Munroe, Jr., Erastus E. Cole, Reuben Horton.

1855—Edwin Munroe, Jr., Erastus E. Cole, Reuben Horton, Abram Welch, George W. Ireland.

1856—Edwin Munroe, Jr., Erastus E. Cole, Reuben Horton, Abram Welch, George W. Ireland.

1857—Edwin Munroe, Jr., Erastus E. Cole, Reuben Horton, Abram Welch, George W. Ireland.

1858—Edwin Munroe, Jr., Erastus E. Cole, Reuben Horton, Abram Welch, George W. Ireland.

1859—Edwin Munroe, Jr., Reuben Horton, George W. Ireland.

1860—Edwin Munroe, Jr., Reuben Horton, Charles Williams, R. Carver.

1861—Edwin Munroe, Jr., George W. Ireland, Charles Williams, R. Carver, E. E. Cole, David Elliot, Reuben Horton.

1862—Edwin Munroe, Jr., George W. Ireland, Charles Williams, R. Carver, E. E. Cole, David Elliot, J. T. Glines.

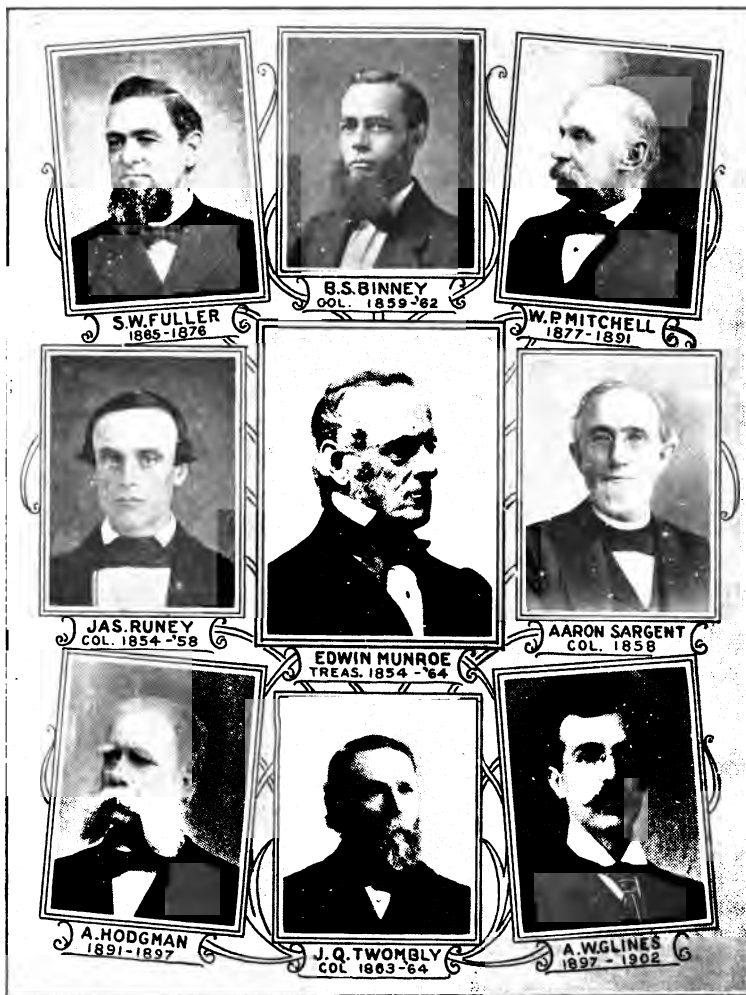
1863—Edwin Munroe, Jr., George W. Ireland, Charles Williams, R. Carver, E. E. Cole, David Elliot, J. T. Glines.

1864—Edwin Munroe, Jr., George W. Ireland, Charles Williams, R. Carver, E. E. Cole, David Elliot, J. T. Glines.

1865—Edwin Munroe, Jr., George W. Ireland, Charles Williams, R. Carver, E. E. Cole, David Elliot, J. T. Glines.

1866—Edwin Munroe, Jr., E. E. Cole, Charles Williams, George W. Ireland, David Elliot, H. Haskins, G. W. Hadley.

1867—George W. Ireland, G. W. Hadley, H. Haskins, A. Eddy, J. Q. Twombly.



FORMER TREASURERS AND COLLECTORS OF THE PARISH

1868—B. S. Binney, G. W. Hadley, H. Haskins, A. Eddy, J. Q. Twombly.

1869—B. S. Binney, G. W. Hadley, Caleb Rand, Benoni Bixby, J. Q. Twombly.

1870—B. S. Binney, S. W. Fuller, Caleb Rand, Benoni Bixby, J. Q. Twombly.

1871—B. S. Binney, S. W. Fuller, Caleb Rand, Benoni Bixby, J. Q. Twombly.

1872—J. F. Ayer, S. W. Fuller, George W. Ireland, J. F. Nickerson, J. Q. Twombly.

1873—J. F. Ayer, S. W. Fuller, George W. Ireland, J. F. Nickerson, J. Q. Twombly.

1874—H. R. Bishop, S. W. Fuller, W. P. Mitchell, J. F. Nickerson, J. Q. Twombly.

1875—J. Q. Twombly, S. W. Fuller, J. F. Nickerson, W. P. Mitchell, H. R. Bishop.

1876—H. Williams, C. A. Jenks, J. F. Nickerson, W. P. Mitchell, A. J. Taylor.

1877—J. Q. Twombly, Sears Condit, J. F. Nickerson, H. D. Jerauld, William Taylor.

1878—J. Q. Twombly, Sears Condit, H. Haskins, H. D. Jerauld, H. Williams.

1879—J. Q. Twombly, Sears Condit, H. Haskins, H. D. Jerauld, H. Williams.

1880—S. W. Fuller, J. F. Nickerson, George Stephens, S. R. Briggs, F. G. Lombard.

1881—J. Walter Sanborn, J. F. Nickerson, George Stephens, S. R. Briggs, F. G. Lombard.

1882—J. F. Nickerson, S. W. Fuller, S. R. Briggs, George Stephens.

1883—A. Hodgman, J. Walter Sanborn, O. J. Davis, S. W. Fuller, George Stephens.

1884—George Stephens, J. Walter Sanborn, A. Hodgman, E. B. Sears, S. W. Fuller.

1885—O. A. Jenkins, J. F. Nickerson, A. H. Carvill, E. B. Sears, S. R. Briggs.

1886—O. A. Jenkins, J. F. Nickerson, A. H. Carvill, J. W. Sanborn, S. R. Briggs.

1887—S. W. Fuller, J. F. Nickerson, A. H. Carvill, Irving Smith, George Stephens.

1888—S. W. Fuller, J. F. Nickerson, A. H. Carvill, Irving Smith, George Stephens.

1889—A. Hodgman, J. F. Nickerson, A. H. Carvill, Irving Smith, George Stephens.

1890—A. Hodgman, J. F. Nickerson, A. H. Carvill, Irving Smith, George Stephens.

1891—W. P. Mitchell, J. F. Nickerson, A. H. Carvill, J. A. Munroe, George Stephens.

1892—W. P. Mitchell, J. F. Nickerson, A. H. Carvill, J. A. Munroe, George Stephens.

1893—W. P. Mitchell, J. F. Nickerson, A. H. Carvill, J. A. Munroe, George Stephens.

1894—W. P. Mitchell, J. F. Nickerson, A. H. Carvill, J. A. Munroe, George Stephens.

1895—W. P. Mitchell, J. F. Nickerson, A. H. Carvill, L. V. Niles, C. E. Giles.

1896—George Stephens, J. F. Nickerson, A. H. Carvill, L. V. Niles, C. E. Giles.

1897—George Stephens, J. F. Nickerson, A. H. Carvill, L. V. Niles, C. E. Giles.

1898—George Stephens, J. F. Nickerson, A. H. Carvill, L. V. Niles, C. E. Giles.

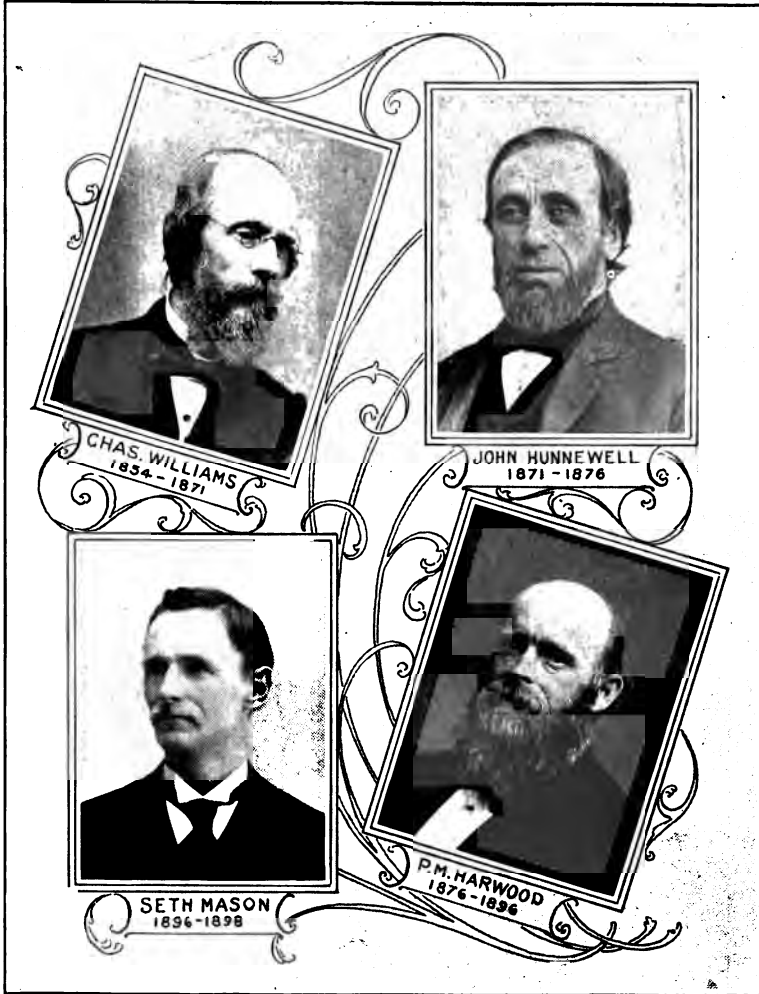
1899—S. C. Earle, J. F. Nickerson, J. W. Sanborn, L. V. Niles, C. E. Giles.

1900—J. W. Sanborn, J. F. Nickerson, J. F. Mills, L. V. Niles, C. E. Giles.

1901—J. W. Sanborn, J. F. Nickerson, J. F. Mills, L. V. Niles, C. E. Giles.

1902—D. W. Sanborn, I. H. Wiley, J. F. Mills, L. V. Niles, F. W. Marden.

1903—D. W. Sanborn, I. H. Wiley, J. F. Mills, L. V. Niles, F. W. Marden.



FORMER CLERKS OF THE PARISH

SUPERINTENDENTS OF THE SUNDAY SCHOOL.

Charles Williams, 1854 to 1865.
Charles Williams, Jr., 1865 to 1873.
L. P. Hollander, 1873.
John Viall, 1873.
John F. Ayer, 1873 to 1878.
Rev. W. S. Ralph, 1878 to 1880.
Fred Farnsworth, 1880.
Mr. Murch, 1880.
Irving Smith, 1881 to 1883.
Augustus Hodgman, 1883 to 1888.
George M. Stevens, 1888 to 1890.
Seth Mason, 1890.
Arthur W. Glines, 1891 to 1896.
Alphonso A. Wyman, 1896.

TREASURERS OF THE SOCIETY.

1854 to 1865, Edwin Munroe, Jr.
1865 to 1877, S. W. Fuller.
1877 to 1891, W. P. Mitchell.
1891 to 1898, A. Hodgman.
1898 to 1902, A. W. Glines.
1902, R. Y. Gifford.

CLERKS OF THE SOCIETY.

1854 to 1871, Charles Williams.
1871 to 1876, John Hunnewell.
1876 to 1897, P. M. Harwood.
1897, Seth Mason.
1898, H. M. Haven.

COLLECTORS OF THE SOCIETY.

1854, J. Q. Twombly.
1855 to 1857, James S. Runey.
1858, Aaron Sargent.
1859 to 1862, B. S. Binney.
1863 to 1864, J. Q. Twombly.

THE FIRST UNIVERSALIST CHURCH

Our Organization.—The church known by the above name has been established in Somerville for more than fifty years. It is therefore to-day one of the oldest, as it is one of the strongest churches in the city. Its property consists of the brick edifice of worship on the corner of Cross and Tufts streets, and Social Hall on Tufts street, the whole being valued at over \$40,000. It is not endowed, and is free from debt.

It consists of the following organizations: The Parish, the Sunday School, the Church, the Ladies' Circle, the Mission Workers, the Men's Club, and the Mission Circle.

Its business affairs are administered by a parish committee of five members, by a clerk and treasurer and two auditors, all of whom are elected at the annual meeting in March.

Our Purpose.—In common with all Christian churches, it exists first of all for the worship of Almighty God, the Father of all souls. Worship it holds to be the highest and noblest act of the human mind and the supreme need of humanity. In worship retreat and release are found from the cares and burdens of this world, and strength, courage, and inspiration are given for daily duty and efficient service. Here meet together men of every position and condition, the rich and the poor, the learned and the unlettered, those who have traveled far along the way of truth and purity, and those who are taking the first uncertain steps that leadeth unto life. Thus the ideal of the true democracy in worship is realized.

In the second place, this church stands for the cultiva-

tion of character. It teaches personal righteousness as the end and object of religious endeavor. It aims to free men from the slavery of sin and selfishness, and to bring into bold relief the divine image, which is the priceless endowment of every child of God. In a word, it strives to save men and to bring them to a knowledge of truth as it was in Christ Jesus.

It undertakes, as a third object, to create and foster right social conditions. It labors to bring in the kingdom of justice, sympathy, and love among men as members of a great social commonwealth. It seeks to do what it can to properly adjust the relations between the various and often conflicting interests of modern civilization, to cement and strengthen the ties of fellowship and brotherhood between those who work with their minds and those who work with their hands. It says to all men, "Sirs, ye are brethren, why do ye wrong one to another?" It champions the cause of the weak and the oppressed, and insists that men are of much more value than money, and that the essence of social and political liberty is only found in absolute freedom of opportunity for each man to make the most of the faculties that God has given him.

To comfort the broken-hearted is a fourth purpose of our church. "Into each life some rain must fall, some days must be dark and dreary." With its matchless faith in God's everlasting goodness and love, with its firm assurance that "not one life shall be destroyed or cast as rubbish to the void," it brings consolation, comfort, and courage to those who are walking through the valley of great shadows and of great sorrow. It would have men see that, as all the universe is ever filled with light, and clouds obscure the sun but for a day, so there shall come a time when there shall be no more sorrow nor pain, for God shall wipe away all tears from our eyes, and peace and joy shall reign supreme.

And thus it teaches that at last all, all is for immortality—immortality, the most daring and blessed faith of the soul. The crown and glory of our Universalist faith is that “no work begun shall ever pause for death,” that, indeed, “there is no death,” that this sojourn here is but a first step in a great career, the glories of which “eye hath not seen, nor ear heard, nor the heart of man conceived.”

Our Methods.—We commend our financial policy to the careful consideration of all reasonable men. We believe it to be nearly ideal—businesslike, modern, and thoroughly Christian. Our worship is supported by voluntary contributions. No price is placed upon any seat or sitting. No fixed tax is asked of any man, each pledging the amount per week that he feels he can afford, and is given his choice of any unoccupied seat. We have no chief seats, and we are not forever calling for money. No one but the treasurer knows what any contributor gives, and a man paying five cents a Sunday may be alongside of him who gives \$5 every week.

There is welcome in this method. The smallest wage-earner is as cordially received as is he who counts his fortune by the tens of thousands. Our annual expenses are in the vicinity of \$5,000.

Our Needs, and Yours.—We need men as well as women, and we believe that men need the church. The well-known witticism of the Hebrew trader, who, speaking of another, said that if he had any religion, “it was in his wife’s name,” applies to many men, both Jew and Christian. And, as an editorial writer in the Boston Herald pointed out some years ago, it is vastly better to have religion in your wife’s name than not to have it at all. He tells us that “If the wife is uplifted and beautified by her faith, if it enables her to diffuse sweetness and light through the house, the husband is gaining the greatest blessings from hiring a pew he never conde-

scends to sit in himself, and is reached by the prayer and preaching he never listened to, in a way for which he may be devoutly thankful."

And there is much of truth in these words. No person, man or woman, can be deeply stirred and strongly moved by a service of worship without making life better and happier for those of the same household, for friend and neighbor, and for all one meets and greets along the way of life.

And yet somehow or other the feeling still remains that this reasoning, true though it may be, does not settle the question, and that a man's duty to God cannot be thus vicariously performed. It is all very well for a man to hire a pew for his wife, and it is very fine and fortunate for him that she comes from church filled with the light of truth and the beauty of goodness, and is thus able the easier to smooth his troubled brow and make home a delightful retreat from the world and its cares.

But how about the wife? She, too, has cares and troubles, and perhaps would appreciate more of that spirit of kindness, and gentleness, and humility, and service which it is the object of worship to invoke in the hearts of all those who gather in God's house. If it is helpful to the husband to have the wife bring this finer life into the home from the church, it ought to be stated the other way, that it would be equally helpful to the wife to have the husband bring the strength of manly kindness and thoughtfulness from the same church to the same home. Surely the rule works both ways.

The truth is that no well man who is not called to labor upon the Sabbath has any fair and reasonable excuse for failing to worship God.

Our Invitation.—There are probably nearly 400 families of known Universalists in various sections of our city who might rightfully be expected to be more or less interested in the Cross-street Church. More than half of

these are already actively identified with our work. Those who are not have cordial invitation to join us in our worship and church life. We want you to feel that the offices of our church are at your service, and that anything we can do to help you will be gladly done. This invitation includes, too, all those who have no regular church home. The children of such families will be welcomed to our Sunday School, and will be placed in classes under competent teachers. Parents are urged to set a good example by attending church, and thus making Sunday not only a day of rest from their usual labors, but a day of growth in the high and fine things that belong to character, to duty, and to destiny.

CHURCH MEMBERS

*Charles Williams.
*Edwin Munroe, Jr.
*Erastus E. Cole.
*Charles F. Potter.
Charles A. Kirkpatrick.
*Samuel Kirkpatrick.
*Reuben Horton.
William D. Barnett.
*David Elliott.
*Thomas McGill.
David P. Horton.
Benjamin S. Binney.
*Joseph Q. Twombly.
Edwin T. Daniels.
Mrs. Christine Daniels.
Miss Angelia Williams.
Mrs. Lydia A. Shaw.
*Mrs. Cordelia C. Elliott.
*Mrs. Helen A. Potter.
*Miss Ellen F. Russell.
Miss Henrietta Dugan.
Miss Emma F. Williams.
Miss Adeline Horton.
*John Dugan.
*John Thorning.
*Miss Olive B. Giles.
*Mrs. Nancy T. Munroe.
*Miss Mary E. Horton.
*Miss Anna H. Giles.
Miss Ellen A. Daniels.
*Mrs. G. R. Binney.
Mrs. C. Mandell.
Mrs. S. F. Twombly.
*M. T. Hollander.

*Deceased.

*J. W. Mandell.
 *Charles B. Hollander.
 Miss Lizzie J. B. Snow.
 Granville W. Daniels.
 *Miss Cordelia E. Russell.
 *Mrs. Sarah Russell.
 *David Russell.
 *Mrs. Eliza Dugan.
 *Miss Lydia M. Horton.
 *Reuben Carver.
 *Obadiah Merritt.
 *Miss Charlotta Stephens.
 *Miss Mary T. Merritt.
 Miss Emma L. Daniels.
 *Miss Martha Welch.
 Edwin Turner.
 Miss Ann Maria Daniels.
 *Mrs. Jane P. Ireland.
 *George W. Ireland.
 *Miss Annie S. Sanborn.
 *Benoni Bixby.
 *Ira Thorpe.
 *Mrs. Catherine Thorpe.
 *Miss Elizabeth Welch.
 *Miss Lucy Maria Welch.
 Miss Amie S. Munroe.
 Miss Maria R. Munroe.
 *Miss Hannah Tufts.
 *Miss Jane Bixby.
 Mrs. Abby A. Welts.
 Miss S. Maria Sargent.
 *Miss Hannah B. Munroe.
 Miss Sophronia P. Leland.
 *Rev. Benjamin K. Russ.
 Miss Lydia L. Turner.
 *Miss Harriet N. Cole.
 *Miss Emeline A. Sargent.
 Miss Amy R. Goodhue.
 *Ferdinand D. Daniels.
 Miss Susie Daniels.
 Miss Harriet S. Cutter.
 Miss Lydia S. King.
 Miss Amy C. Hudson.

*Deceased.

*Miss Charlotte M. Cole.
*Miss Mercy K. Sanborn.
Mrs. Willard.
*E. Fitzgerald.
Mrs. Fitzgerald.
Louis P. Hollander.
*Miss Elizabeth D. Ainsworth.
Miss Mary O. Giles.
*Thomas J. Colby.
*Miss Elizabeth A. Colby.
*Abijah Eddy.
*Miss Lucretia B. Eddy.
*Miss Ellen Augusta Bradshaw.
Miss Adeline Otis Perkins.
Miss Ella Frances Runey.
Frank Coolidge Gee.
*Miss Jane A. Gee.
*Abigail McGill.
*Miss Polly Curtis.
*Miss Mary C. Clark.
*Miss Abbie P. Kenrick.
Miss Rachel A. Donnell.
S. E. Bonner.
Mrs. Martha Ann Partridge.
*Miss Adine E. Runey.
Edwin J. Butler.
*Miss Hattie A. Hitchings.
*Miss Emma F. Hill.
*John Viall.
*C. A. Jenks.
*Mrs. Harriet E. Jenks.
Miss Ellen Johnson.
John F. Nickerson.
Miss Sarah A. Johnson.
Miss Annie M. Leland.
Miss Edith Lawrence.
*Mrs. Ann Waters.
Mrs. Abbie B. Johnson.
Mrs. Elizabeth Lawrence.
*C. D. Chamberlin.
Mrs. Emily Chamberlin.
Mrs. Catherine Pierson.
Miss Lydia R. Arnau'

*Deceased.

Mrs. Emma Hollander.
Mrs. Susan Boyd.
Mrs. Caroline Beal.
*Mrs. Mary Ann Dow.
Mrs. Charlotte T. Tufts.
Miss Annie Munroe.
Sanford D. Phipps.
Mrs. Alice A. C. Phipps.
Mrs. D. A. Barnard.
*Miss Harriet E. Sturtevant.
Eli A. Smith.
Mrs. Mary A. Smith.
W. G. Comstock.
Miss Marie M. Clement.
Miss Mary A. Clemant.
J. E. Bartlett.
Miss Martha J. H. Ireland.
Miss Adaline Louise Sanborn.
Mrs. J. H. Aldrich.
*Miss Etta K. Dow.
Frank Leland.
Mrs. J. L. Norcross.
Irving Smith.
Mrs. Clara Ide Smith.
J. Walter Sanborn.
Mrs. Hattie Gooding.
*Mrs. S. E. Haskell.
*Mrs. E. M. Earle.
Joseph L. Scoboria.
Miss Julia W. Sturtevant.
Mrs. Lydia Annie Sturtevant.
Mrs. Mary Thorndyke Prescott.
Fred T. Farnsworth.
*Mrs. Maria A. Murphy.
William E. Murphy.
*Mrs. Charles A. Skinner.
Frank H. Oliver.
Miss Lillian Frances Ayer.
Miss Gertrude A. Earle.
Wentworth R. Libbey.
Mrs. Sophia A. Shedd.
*Mrs. Georgiana P. Nickerson.
Mrs. Julia L. Sanborn.

*Deceased.

Miss Nellie L. Thompson.
Miss Mabel W. Houghton.
*Samuel S. Rice.
Miss Marion E. Prescott.
Rev. Charles Macomber Smith, D. D.
Leslie Moore.
Horace T. Harwood.
Miss Jennie Estelle Harwood.
George F. Fortier.
Mrs. Clara P. Haven.
Miss Dorothea Benson.
Miss Amy Meserve.
Frank B. Burrows.
Mrs. Lucy E. Burrows.
Arthur W. Glines.
Miss Lizzie F. Wait.
Miss Fannie M. Glines.
P. M. Harwood.
Mrs. Abbie M. Harwood.
Mrs. Emma Hadley.
Miss Alice Wilson.
Mrs. Martha Williams.
Miss Nellie Saben.
Miss Gertrude Strout.
*Miss Mattie Stone.
Mrs. J. W. Peak.
Mrs. Sarah Hale Hayes.
Miss Mabel Delano.
Miss Edith E. Delano.
*Augustus Hodgman.
*Gershom T. Burnham.
*William F. Longfellow.
Mrs. Hannah S. Longfellow.
Miss S. Louise Chandler.
Miss Emma F. Stevens.
Miss Daisy Knapp.
Miss Mildred Prescott.
Miss Sarah Taylor.
Mrs. Blanche North.
Miss Florence Harwood.
James E. Kelley.
Mrs. Fannie Kelley.
Mrs. Harriet P. Wilder.

*Deceased.

Miss Mary F. Freeman.
Miss Ella L. Freeman.
Miss Nellie Briggs.
Mrs. Lavina P. Fuller.
Mrs. Eunice L. Stone.
*Mrs. Ruth Fortier.
Alphonso A. Wyman.
Mrs. Laura A. Wyman.
Miss Clara Z. Elliott.
Miss Harriet E. Robbins.
Mrs. Fred E. Burroughs.
Mrs. Carrie Cole.
Mrs. Kate Pitman.
Mrs. Achsa M. Mills.
Mrs. Louise Daniels.
Miss Abbie D. Southworth.
Miss Ida Nickerson.
Charles A. Saunders.
*Dr. George W. Greenleaf.
Fred L. Greeley.
Mrs. Fred L. Greeley.
*Alfred K. Spratt.
Mrs. Lizzie D. Spratt.
Miss Sadie I. Bean.
*Miss Mabel Bragdon.
Mrs. E. C. Hall.
Mrs. F. H. Safford.
Frank H. Burroughs.
*Mrs. Grace Grover.
Miss Lettie Parker.
Thomas Darde.
Mrs. Minnie L. Darde.
Miss Bertha Richards.
Miss Grace L. Whitten.
Mrs. Eugenia F. Butler.
Mrs. G. Everett Giles.
Miss Josie B. Smith.
*Miss Angie Williams.
Mrs. Lizzie Horton.
R. Y. Gifford.
Mrs. Bertha Gifford.
Miss Alice M. Niles.
Miss Ada Aldrich.

*Deceased.

Miss Gertrude L. Cox.
Mrs. Abbie M. Southworth.
Mrs. M. J. Messer.
Mrs. Sylvia T. Ham.
Mrs. Eliza Ann Trickey.
Miss Helen S. Snow.
Miss Annie Harvey.
Miss M. L. Buskirk.
George O. W. Servis.
Mrs. George O. W. Servis.
Mrs. Sadie H. Burrows.
Miss Helen Fitzgerald.
Miss Lillie M. Whiton.
Miss Emma F. Schuch.
Miss Ella Bucknam.
Mrs. Caroline Belcher Wells.
Mrs. George B. Howard.
Miss Annie G. Stover.
Miss Eva R. Butler.
Charles Pratt.
Mrs. Charles Pratt.
Miss Mabel Leavitt.
Mrs. Jennie Carpenter.
Henry S. Barron.
Mrs. Sarah A. Barron.
Miss Ada Harris.
Miss Florence Proctor.
Rev. M. M. Goodwin.
*Miss Effie May Wellman.
George F. Horton.
Mrs. Ada Stetson Lowell.
Miss Florence Linnell.
Miss Florence E. Stacy.
Mrs. Sara Jane Spaulding.
Mrs. Ursula Withington Brown.
Lyman H. Brown.
Mrs. Sara Love Maxwell.
*Mrs. Frances Houghton.
Miss Hannah J. Whipple.
Mrs. Cornelia F. Covell.
Mrs. Ida J. Bolton.
Mrs. Luvia Anna Ulm.
Miss Abbie Lavina Day.

*Deceased.

Miss Clara Kendrick Linnell.
Miss Hattie H. Pierce.
Miss Lottie M. Draper.
Mrs. Matilda J. McFarland.
Miss Bessie Louise McFarland.
Mrs. May Catherine Pingree.
Mrs. Agnes Elizabeth Pingree.
Mrs. Mary E. Benner.
Miss Ruphena Benner.
Mrs. Ethel A. Burnham.
Mrs. Carrie D. Coulter.
Miss Edith A. Stevens.
Francis Thomas.
Mrs. Ida Adell Thomas.
William Henry Hutcheson.

PARISH LIST

Allen, Mrs. E. F.....	10 Mt. Pleasant Court
Andrews, J. M.....	172 Broadway
Andrews, Mrs. L. M.....	235 Medford Street
Andrews, Miss Florence.....	235 Medford Street
Applin, Mr. and Mrs. H. G.....	89 Cross Street
Arnold, Mrs. Emma K.....	110 Perkins Street
Arnold, Mrs. Frank.....	28 Vinal Avenue
Atwood, Mrs. Edith.....	206 Pearl Street
Baldwin, Mrs. H. W.....	82 Mt. Vernon Street
Baldwin, W. J.....	82 Mt. Vernon Street
Barnes, Mr. and Mrs. F. T.....	25 Flint Street
Barrett, Mr. and Mrs. C. H.....	19 Melvin Street
Barron, Mr. and Mrs. H. S.....	12 Highland Avenue
Bateman, Dr. F. E.....	163 Highland Avenue
Benner, Mrs. G. A.....	12 Munroe Street
Benner, Miss Ruphena.....	12 Munroe Street
Bisbee, Mr. and Mrs. Walter.....	5 Bigelow Street
Bishop, Mr. and Mrs. C. H.....	5 Pearl Street
Bishop, Mr. and Mrs. W. F.....	20 Wheeler Street
Bixby, Miss S. A.....	356 Highland Avenue
Bolton, Mr. and Mrs. E. H.....	10 Crescent Street
Bolton, William E.....	10 Crescent Street
Briggs, S. R.....	187 Central Street
Briggs, Miss Hattie L.....	187 Central Street
Briggs, Miss Nellie M.....	187 Central Street
Brown, Mr. and Mrs. L. H.....	42 Columbus Avenue
Bucknam, Mrs. Eliza.....	1 Essex Street
Bucknam, Miss Ella H.....	1 Essex Street
Bullard, Mrs. E. C.....	243-A Highland Avenue
Bunker, Mrs. M. B.....	86 Boston Street
Burbank, Mr. and Mrs. A. M.....	9 Autumn Street
Burnham, Mrs. Ethel.....	77 Berkeley Street
Burrows, Mr. and Mrs. F. U.....	63 Hudson Street
Burrows, Mrs. Lucy E.....	29 Mystic Avenue
Campbell, Mr. and Mrs. H. E.....	22 Wesley Street
Carvill, Dr. and Mrs. A. H.....	28 Highland Avenue
Carvill, Miss Maud.....	28 Highland Avenue

Castle, Mrs. Dr. C. W.....	267	Medford Street
Chandler, Mrs. E. T.....	96	Cross Street
Chapin, Mr. and Mrs. H. I.....	5	Boston Avenue
Christie, Mrs. E. W.....	15	Greenville Terrace
Coburn, Mr. and Mrs. F. L.....	47	Mt. Vernon Street
Cole, H. A.....	34	Pearl Street
Cole, Mrs. Dr. H. A.....	34	Pearl Street
Collins, Miss E. M.....	55	Putnam Street
Condit, Sears.....	255	Medford Street
Conley, Mrs. Joseph.....	123	College Avenue
Coulter, Mrs. Carrie D.....	16	Grant Street
Courtney, Mr. and Mrs. E. A....	199	Washington Street
Covell, Mrs. C. F.....	398	Broadway
Cunningham, Miss Lucy.....	168	Broadway
Daniels, Mrs. Agnes F.....	21	Munroe Street
Daniels, Harry F.....	21	Munroe Street
Daniels, James.....	21	Munroe Street
Day, Mrs. George.....	13	Hamlet Street
Day, Miss Abbie L.....	13	Hamlet Street
Dearborn, Miss Anna F.....	9	Marlboro Street, Boston
DeCosta, Miss Cora.....		Bean Court
Delano, Mrs. Charles.....	108	Cross Street
Delano, Miss Mabel.....	108	Cross Street
Dexter, Mr. and Mrs.....	36	Sewall Street
Dodge, Mrs. H. E.....	222	Highland Avenue
Downing, Miss M. Z.....	31	Thurston Street
Draper, Mr. and Mrs. Frank.....	23	Chester Avenue
Dunbar, Mr. and Mrs. E. C.....	87	Flint Street
Dunklee, Mrs. Mary C.....	23	Hudson Street
Dunlap, Mrs. G. H.....	19	Mystic Street
Earle, Mr. and Mrs. George W.....	9	Pleasant Avenue
Earle, Mr. and Mrs. Samuel.....	9	Electric Avenue
Eddy, Miss Maverett E.....	67	Bonair Street
Egerton, Mr. and Mrs. C. S.....	63	Boston Street
Elliott, Miss Mary E.....	59	Oxford Street
Elliott, Miss Clara.....	59	Oxford Street
Ferguson, Miss Mary.....	49	Boston Street
Fife, Miss Etta M.....	17	Cutter Avenue
Fisher, Mr. and Mrs. F. L.....	46	Greenville Street
Flagg, Miss Minnie.....	30	Warner Street
Fortier, Thomas.....	23	Auburn Avenue
Foster, Mr. and Mrs. A. W.,		
	12	Woodbridge Street, North Cambridge
Freeman, Miss Ella.....	77	Munroe Street

Freeman, Miss Mary.....	77	Munroe Street
Fuller, Mrs. S. W.....	151	Walnut Street
Furlong, Mr. and Mrs. Arthur.....	42	Greenville Street
Galletly, Mrs. Lizzie Giles.....	24	Webster Street
Gardner, Mr. and Mrs. G. A.....	8	Hudson Street
Gardner, Mr. and Mrs. M. E.....	11	Spring-hill Terrace
Gifford, Mr. and Mrs. R. Y.....	49	Boston Street
Giles, Mr. and Mrs. C. E.....	24	Webster Street
Giles, Mr. and Mrs. C. F.....	35	Boston Street
Giles, Mr. and Mrs. Everett.....	65	Glen Street
Gladwell, Mr. and Mrs. A. A.....	616	Broadway
Glines, Mr. and Mrs. A. W.....	142	Powder-house Boulevard
Glines, Mr. and Mrs. E. G.....	51	Dartmouth Street
Glines, Miss Fannie.....	51	Dartmouth Street
Goodil, Harold.....	88	Cross Street
Goodil, Roy.....	89	Cross Street
Gooding, Mr. and Mrs. E. H.....	14	Boston Street
Gooding, Mrs. Mabel.....	21	Webster Street
Graves, Mrs. Fannie A.....	22	Franklin Street
Griffin, Miss Bertha E.....	8	Munroe Street
Grover, Mr. and Mrs. George E.....	146	Broadway
Hadley, Mr. and Mrs. Walter.....	18	Hathorn Street
Haines, Mr. and Mrs. A. M.....	214	Highland Avenue
Hall, Mr. and Mrs. E. C.....	94	Perkins Street
Ham, Mrs. Sylvia.....		Mystic Avenue
Ham, Mrs. E.....	41	Boston Street
Harmon, Mr. and Mrs. A. A.....	21-A	Cross Street
Harris, H. A.....	21	Mt. Vernon Street
Harvey, Mrs. Annie.....	8	Chester Avenue
Harwood, Mr. and Mrs. Horace.....	233	Highland Avenue
Haven, Mr. and Mrs. George D.....	181	Washington Street
Haven, Mr. and Mrs. Harry.....	3	Boston Street
Hawes, Mr. and Mrs. F. M.....	257	School Street
Hayes, Miss Ethel.....	252	Medford Street
Hayes, Mr. and Mrs. Robert.....	256	Medford Street
Hayes, Mr. and Mrs. W. T.....	252	Medford Street
Heintz, Mr. and Mrs. George.....	36	Hudson Street
Hemenway, Miss Clara T.....	143	Perkins Street
Hill, Dr. and Mrs. A. G.....	30	Dartmouth Street
Higgins, Miss Ruby.....	10	Waldo Street
Higgins, Walter.....	20	Austin Street
Holmes, Mrs. E. C.....	214	Broadway
Holmes, Miss Edna.....	214	Broadway
Holt, Miss Mary.....	72	Boston Street

Hineman, Mr. and Mrs. J. B.....	42	Greenville Street
Horton, Mr. and Mrs. David.....	36	Everett Avenue
Horton, George.....	36	Everett Avenue
Horton, Miss Adeline.....	78	Pearl Street
Houghton, Mr. and Mrs. Edgar W.....	20	Gilman Terrace
Howe, Mr. and Mrs. Arthur B.....	24	Pleasant Avenue
Jacobs, Mrs. Beulah.....	59	Gilman Street
Jerauld, Mrs. H. D.....	14	Chester Avenue
Jones, Mrs. Chester U.....	55	Oliver Street
Keene, Mr. and Mrs. Sydney.....	56	Chauncey Avenue
Kelley, Mr. and Mrs. James E.....	37	Montrose Street
Kimpton, Mr. and Mrs. Joseph.....	40	Gilman Street
Kirkpatrick, Charles A.....		Franklin, N. H.
Knapp, Mrs. O. S.....	28	School Street
Knapp, Miss Daisy.....	28	School Street
Knapp, Miss Marion.....	28	School Street
Lapham, Mr. and Mrs. F. DeWitt....	3	Hathorn Street
Landon, Mr. and Mrs. S. S.....	179	Pearl Street
Leathers, Mr. and Mrs. H. H.....	147	Willow Avenue
Leavitt, Mrs. Jennie M.....	21	Shawmut Street
Lewis, Miss L. L.....	8	Lincoln Street
Linnell, Mrs. G. W.....	33	Bonair Street
Linnell, Miss Clara.....	33	Bonair Street
Linnell, Miss Florence.....	33	Bonair Street
Litchfield, Mr. and Mrs. J. W.....	181	Broadway
Litchfield, Miss Edith.....	181	Broadway
Lombard, Mrs. Lewis.....	68	Mt. Vernon Street
Longfellow, Mrs. W. F.....	44	Pearl Street
Longfellow, Miss Gussie.....	44	Pearl Street
Loth, Miss U. C.....	71	Boston Street
Lovering, Mr. and Mrs. Hiram.....	168	Broadway
Lovering, Mr. and Mrs. Harry.....	49	Holyoke Road
Lowell, Mrs. F. M.....	42	Aldrich Street
Mansfield, Miss Mabel.....	35	Bradley Street
Marden, Mr. and Mrs. F. W.....	83	Boston Street
Marden, Mrs. Julia A.....	83	Boston Street
McFarland, Mrs. W. J.....	121	Highland Avenue
McFarland, Miss Bessie.....	121	Highland Avenue
McIntyre, Mrs. Octavia M.....	24	Mt. Vernon Street
McKenna, Miss Eleanor.....	14	Stone Avenue
McRae, Miss Jennie.....	91	Boston Street
McRae, Miss Alice.....	91	Boston Street
Mess, Mr. and Mrs. J. W.....	19	Chester Avenue
Messer, Mr. and Mrs. M. J.....	27	Franklin Street

Milbury, Roy S.....	159	Glen Street
Miller, Mr. and Mrs. W. S.....	255	Medford Street
Mills, Mr. and Mrs. J. F.....	7	Lincoln Street
Mills, Miss Mary.....	7	Lincoln Street
Money, Mrs. Joseph A.....	54	Myrtle Street
Moore, Mrs. Frank.....	81	Boston Street
Morrison, Mr. and Mrs. F. E.....	21	Brook Street
Munroe, James.....	70	Myrtle Street
Munroe, Miss Alice.....	70	Myrtle Street
Munroe, Miss Carrie.....	70	Myrtle Street
Munroe, Miss.....	91	Washington Street
Neal, George.....	5	Walnut Street
Nickerson, John F.....	25	Flint Street
Niles, Mr. and Mrs. L. V.....		Wellesley Farms, Mass.
North, Mrs. Blanche.....	8	Munroe Street
Norton, Miss C. G.....	30	Dartmouth Street
Owler, Ed., Jr.....	30	Browning Road
Parker, Miss.....	24	Gilman Street
Parsons, Miss M. E.....	253	Medford Street
Peake, Mr. and Mrs. J. W.....	7	Grant Street
Perkins, Mr. and Mrs. A. H.....	151	Perkins Street
Perry, Miss M. A.....	16	Pleasant Avenue
Phillips, Miss Dr. E. M.....	19	Highland Avenue
Pingree, Mr. and Mrs. F. L.....	4	Benedict Street
Pingree, Mr. and Mrs. W. J.....	4	Benedict Street
Pinney, Mr. and Mrs. George H.....	21	Morton Street
Pitman, Mrs. Kate.....	42	Benton Road
Pitman, Mr. and Mrs. George W.....	42	Benton Road
Pitman, Miss.....	42	Benton Road
Poor, Miss Emily.....	30	Mt. Pleasant Street
Powers, Miss Belle F.....	41	Everett Avenue
Porter, Mr. and Mrs. Edwin.....	185	Central Street
Porter, F. Gertrude.....	22	Pearl Street
Pratt, Mr. and Mrs. Charles H.....	20	George Street
Prescott, Mr. and Mrs. A. M.....	59	Concord Avenue
Prescott, Harold.....	59	Concord Avenue
Prichard, Mr. and Mrs. Asa.....	68	Broadway
Quennell, Mrs. F.....	244	Broadway
Quennell, Miss Nellie.....	244	Broadway
Randlett, Mr. and Mrs.....	11-A	Pleasant Avenue
Richards, Miss Bertha.....	8-A	Melvin Street
Richardson, Mr. and Mrs. R. M.....	8	Benedict Street
Robbins, Mr. and Mrs. G. W.....	50	Vinal Avenue
Robinson, Charles F.....	107	Washington Street
Robinson, Mrs. I. L.....	32	Vinal Avenue

Royal, Miss Estelle.....	42	Columbus Avenue
Runey, Mrs. M. M.....	252	Medford Street
Saben, Miss Nellie.....	110	Pearl Street
Saben, Miss Alice.....	110	Pearl Street
Sanborn, Miss Eva.....	9	Hamlet Street
Sanborn, Mrs. H. T.....	9	Hamlet Street
Sanborn, Mrs. W. F.....	17	Benedict Street
Sault, Mr. and Mrs. Z. L.....	19	Arthur Street
Saunders, Mr. and Mrs. Charles A....	9	Hancock Street
Saunders, Mrs. Charles F.....	87	Avon Street
Shaw, Mrs. A. L.....	22	Franklin Street
Shedd, Mrs. T. A.....	19	Benedict Street
Shedd, Miss Mary.....	19	Benedict Street
Shedd, Converse.....	19	Benedict Street
Sleeper, Mrs. N. R.....	15	Pleasant Avenue
Smith, Mr. and Mrs. C. A.....	25	Munroe Street
Smith, Mr. and Mrs. D. A.....	8	Arlington Street
Smith, Miss Grace.....	31	Thurston Street
Smith, Mrs. H. A.....	26	Flint Street
Smith, Mrs. Ida.....	12	Woodbridge Street, Cambridge
Smith, Miss Ida R....	12	Woodbridge Street, Cambridge
Smith, Mr. and Mrs. Irving.....	12	Sewall Street
Southworth, Mr. and Mrs. A. E.....	13	Webster Street
Southworth, Miss Abbie.....	13	Webster Street
Spaulding, Mr. and Mrs. A. C.....	10	Putnam Street
Spratt, Mrs. Lizzie D.....	16	Grant Street
Staples, Mr. and Mrs. M. G.....	42	Prospect Street
Stevens, Miss Edith A.....	11	Grant Street
Stone, Mrs. H. H.....	69	Heath Street
Story, Mr. and Mrs. O. L.....		Devroe Street, Arlington
Stover, Miss Annie.....	44	Highland Avenue
Strout, Mr. and Mrs. C. O.....	17	Flint Street
Studley, Mr. and Mrs. C. S.....	84	Boston Street
Sturtevant, Mrs. Lydia A.....	31	Warren Avenue
Sturtevant, Mr. and Mrs. Malcolm....	33	Warren Avenue
Surrell, Mrs. Frances.....	59	Preston Road
Sylvester, Mrs. Roscoe.....	28	Montrose Street
Taylor, Mr. and Mrs. William.....	91	Glen Street
Taylor, Miss Sarah D.....	39	Auburn Avenue
Thayer, Mr. and Mrs. P. B. S.....	29	Gilman Street
Thomas, Mr. and Mrs. Frank,		
	1047	Saratoga Street, East Boston
Trickey, Mrs. E. A.....	10	Auburn Avenue
Turner, Mrs. Frank.....	12	Austin Street

Twombly, Mrs. Susan F.....	19	Greenville Street
Tufts, Mrs. Charlotte.....	85	Mt. Vernon Street
Ulm, Mrs. Albert A.....	59	Preston Road
Wait, Miss Lizzie.....	22	Webster Street
Warren, Mr. and Mrs. J. F.....	25	Dell Street
Watt, Mr. and Mrs. Alex.....	29	Warren Avenue
Webster, Mr. and Mrs. Frank E....	10	Pearson Avenue
Weeks, Miss Grace E.....	32	Vinal Avenue
Wellington, Mr. and Mrs. J. F.....	23	Summit Avenue
Wellman, Mrs. E. F.....	13	Hamlet Street
Whipple, Miss H. J.....	20	Prospect-hill Avenue
Whitcher, Miss L. A.....		Hotel Woodbridge
Whitney, Mrs. M. A.....	47	Mt. Vernon Street
Whitney, Mrs. R. C.....	28	Highland Avenue
Wilder, Mrs. A. M.....	40	Harvard Street
Wiley, Mr. and Mrs. I. H.....	22	Pearl Street
Williams, Miss Angelia.....	108	Cross Street
Williams, Charles, Jr.....	1	Arlington Street
Wilson, Mr. and Mrs. F. M.....	137	Highland Avenue
Wiswell, Joseph.....	22	Webster Street
Wright, Mr. and Mrs. H. E.....	31	Pearl Street
Wyman, Mr. and Mrs. A. A.....	35	Bartlett Street

SUNDAY SCHOOL MEMBERS

Abbot, Gardner.....Hotel Hamlet, Highland Avenue
 Abbott, Madeline.....45 Munroe Street
 Abbott, Ida.....45 Munroe Street
 Adrian, Eleanor.....32 Parker Street, Charlestown
 Adrian, Jennie.....32 Parker Street, Charlestown
 Allen, Mrs.....10 Mt. Pleasant Court
 Allen, Ruby.....10 Mt. Pleasant Court
 Andrews, Myra.....172 Broadway
 Atwood, Mrs. Edith.....206 Pearl Street
 Atwood, Marguerite.....206 Pearl Street
 Atwood, Mildred.....46 Springfield Street
 Atwood, Renah.....46 Springfield Street
 Baker, Herbert.....147 Cross Street
 Baldwin, Warren.....82 Mt. Vernon Street
 Baldwin, Arthur.....82 Mt. Vernon Street
 Barrett, Mrs.....19 Melvin Street
 Barrett, Alice.....19 Melvin Street
 Benner, Ruphena.....12 Munroe Street
 Bishop, William.....5 Pearl Street
 Bolton, William.....10 Crescent Street
 Bolton, Harry.....10 Crescent Street
 Bolton, Marion.....10 Crescent Street
 Briggs, Nellie.....185 Central Street
 Brown, Lyman H.....42 Columbus Avenue
 Brown, Edward.....57 Columbus Avenue
 Bryant, Freddie.....7 Chester Avenue
 Bullard, Edward243-A Highland Avenue
 Bunker, Marion.....86 Boston Street
 Burnham, Mrs. Ethel.....77 Berkeley Street
 Burrows, Mrs. Fred U.....63 Hudson Street
 Burbank, Mrs. Florence.....7 Autumn Street
 Bussy, Donald.....42 Tufts Street
 Bussy, Russell.....42 Tufts Street
 Carter, Eugenie.....42 Spring Street
 Chandler, Lulu.....96 Cross Street
 Chandler, Alice.....96 Cross Street
 Chapin, Dorothy.....5 Boston Avenue

Coggin, Freddie.....	14	Allston Street
Coker, Marguerite.....	66	Flint Street
Cole, Russell.....	22	Edmands Street
Cole, Marjory.....	22	Edmands Street
Coolidge, Earle.....	64	Glenwood Road
Coulter, Mrs. Carrie D.....	16	Grant Street
Cousins, Margaret.....	21	Prospect-hill Avenue
Cowan, Mrs. Letitia.....	20	Sever Street, Charlestown
Cox, Harold.....	21	Cross Street
Crosby, Bessie.....	10	New Cross Street
Day, Abbie L.....	13	Hamlet Street
DeCosta, Cora.....		Bean Court
Delano, Mabel.....	108	Cross Street
Dore, Mrs.....	16	Grant Street
Earle, Charles.....	11	Pleasant Avenue
Eaton, Paul.....	45-A	Tufts Street
Eddy, Norman.....	4	Bonair Street
Eddy, Maverett E.....	63	Bonair Street
Egerton, Ruth.....	63	Boston Street
Egerton, Beatrice.....	63	Boston Street
Elliott, Clara.....	59	Oxford Street
Evans, Alfred.....	6	Auburn Avenue
Evans, Lovell.....	6	Auburn Avenue
Fife, Etta.....	17	Cutter Avenue
Flagg, Minnie.....	30	Warner Street
Fletcher, Harold.....	87	Boston Street
Flynn, Belle.....	149	Glen Street
Flynn, Willie.....	149	Glen Street
Freeman, Mary.....	77	Munroe Street
Freeman, Ella.....	77	Munroe Street
Fuller, Mrs. L. P.....	151	Walnut Street
Furlong, Adelaide.....	42	Greenville Street
Gardner, Chester.....	11	Spring-hill Terrace
Gall, Isabelle.....	10	Tufts Street
Galletly, Mrs. Lizzie.....	24	Webster Street
Gerrish, Marion.....	117	Cross Street
Giles, Elmer.....	65	Glen Street
Gifford, Mr. and Mrs. R. Y.....	49	Boston Street
Gleason, Gay.....	82	Munroe Street
Glines, Mr. and Mrs. Elbridge.....	51	Dartmouth Street
Glines, Fannie.....	51	Dartmouth Street
Glines, Mr. and Mrs. A. W.....	142	Powder-house Boulevard
Glover, Abbie.....	36	Tufts Street
Gooding, Mrs. Mabel.....	21	Webster Street

Gooding, Grace.....	21	Webster Street
Gooding, Alice.....	14	Boston Street
Goodil, Roy.....	89	Cross Street
Gould, Mildred.....	25	Allston Street
Gowell, Ethel.....	13	Pinckney Street
Greenleaf, Hazel.....	18	Prospect-hill Avenue
Greenough, Russell.....	13	Morton Street
Hadley, Mrs. Emma P.....	24	Hathorn Street
Hadley, Rena.....	24	Hathorn Street
Hadley, Porter.....	7	Avon Place
Hall, Avis.....	94	Perkins Street
Hall, Chester.....	94	Perkins Street
Handy, Florence.....	24	Grant Street
Hanson, Sumner.....	217	Pearl Street
Harris, Philip.....	21	Mt. Vernon Street
Harris, Ada.....	21	Mt. Vernon Street
Harvey, Bernice.....	86	Gilman Street
Haven, Mrs. G. D.....	181	Washington Street
Hawes, F. M.....	257	School Street
Hayes, Mrs. W. T.....	252	Medford Street
Hayes, Ethel.....	252	Medford Street
Hayes, Mrs. Robert.....	256	Medford Street
Hersey, Estolle.....	19	Shawmut Street
Higgins, Ruby.....	10	Waldo Street
Higgins, Elmer.....	16	Gilman Terrace
Hill, Mrs. Andrew G.....	30	Dartmouth Street
Hill, Gertrude.....	30	Dartmouth Street
Hill, Allan.....	30	Dartmouth Street
Hills, Maud.....	20	Tufts Street
Holmes, Edna.....	214	Broadway
Holmes, Ruth.....	22	Fountain Avenue
Hooper, Leona.....	41	Munroe Street
Horton, George.....	36	Everett Avenue
Horton, Bessie.....	22	Everett Avenue
Horton, Chester.....	22	Everett Avenue
Horton, Arthur.....	22	Everett Avenue
Houghton, George.....	20	Gilman Terrace
Humiston, Mrs. F. R.....	43	Fairmount Avenue
Humiston, Doris.....	43	Fairmount Avenue
Hutchins, Fred.....	19-A	Morton Street
Jacobs, Helen.....	59	Gilman Street
Jacobs, Leon.....	59	Gilman Street
Jacobs, Cyril.....	59	Gilman Street
Jerauld, Mrs. H. D.....	14	Chester Avenue

Jones, Mrs. Grace.....	55	Oliver Street
Jones, Jessie.....	55	Oliver Street
Jones, Grace.....	55	Oliver Street
Kelley, Mr. and Mrs. James E.....	34	Montrose Street
Kelley, Walter.....	34	Montrose Street
Kenny, Ellen.....	51	Munroe Street
Kenny, Russell.....	82	Boston Street
Kenny, Robert.....	82	Boston Street
Kennelly, Maud.....	13	Pinckney Street
Kimball, Dorothy.....	9	North Union Street
Kimpton, Anna.....	40	Gilman Street
Landon, Raymond.....	179	Pearl Street
Landon, Helen.....	179	Pearl Street
Landon, Grace.....	179	Pearl Street
Landry, Esther.....	117	Washington Street
Landry, Richard.....	117	Washington Street
Lapham, Mrs. F. DeWitt.....	3	Hathorn Street
Leavitt, Lillian.....	13	Pinckney Street
Leavitt, Herbert.....	21	Shawmut Street
Lemery, Olive.....	50	Joy Street
Linnell, Florence.....	33	Bonair Street
Linnell, Clara.....	33	Bonair Street
Litchfield, Edith.....	181	Broadway
Little, William.....	237	Broadway
Longfellow, Gussie.....	44	Pearl Street
Loth, Ulrica.....	71	Boston Street
Loth, Agnes.....	71	Boston Street
Loth, Ruby.....	71	Boston Street
Lougee, Harry.....	57	Tufts Street
Lowell, Mrs. Frank.....	42	Aldrich Street
Lowell, H. Parker.....	42	Aldrich Street
Ludwig, Hattie.....	38	Rush Street
Mansfield, Mabel.....	35	Bradley Street
Marden, Mr. and Mrs. Frank W.....	83	Boston Street
Marden, Helen.....	83	Boston Street
Marden, Mrs. Julia A.....	83	Boston Street
Marden, Louise.....	83	Boston Street
Marsten, Marion.....	20	Sever Street, Charlestown
Maxwell, Rev. and Mrs. H. D.....	80	Myrtle Street
Maxwell, Bernard.....	80	Myrtle Street
Maxwell, Dorothy.....	80	Myrtle Street
Maxwell, Marjory.....	80	Myrtle Street
Maxwell, Imogene.....	80	Myrtle Street
Mayo, Liva A.....	14	Chester Avenue
Mess, Mr. and Mrs. J. W.....	19	Chester Avenue

Messer, Mrs. M. J.....	27	Franklin Street
Messer, Millie.....	27	Franklin Street
Messer, Theodore.....	27	Franklin Street
McAllister, Gaylie.....	9	Louisburg Place
McCullough, Eva.....	11	Franklin Street
McFarland, Bessie.....	121	Highland Avenue
McIntire, Lee.....	15	Broadway
Miers, Louis.....	3	Washington Street
Miller, Alice.....	255	Medford Street
Mills, Mr. and Mrs. John F.....	7	Lincoln Street
Mills, Mary.....	7	Lincoln Street
Mills, Hubert.....	61	Tufts Street
Mills, Bessie.....	17	Bonair Street
Mills, Alice.....	17	Bonair Street
Mills, Lucy.....	17	Bonair Street
Mills, Gertrude.....	17	Bonair Street
Milbury, Roy.....	159	Glen Street
Moore, Harley.....	81	Boston Street
Moore, Viola.....	103	Flint Street
Munroe, Alice.....	70	Myrtle Street
Munroe, Marion.....	70	Myrtle Street
Norton, Miss C. G.....	30	Dartmouth Street
Nowell, Ralph.....	10-A	Pinckney Street
Orne, Edith.....	43	Fairmount Avenue
Orne, Marion.....	43	Fairmount Avenue
Orne, Ralph.....	43	Fairmount Avenue
Owler, Edward, Jr.....	30	Browning Road
Palmer, Russell.....	156	Glen Street
Peak, Mrs. John W.....	9	Grant Street
Perkins, Mrs. A. H.....	151	Perkins Street
Pingree, Mrs. F. L.....	4	Benedict Street
Pingree, Mrs. W. J.....	4	Benedict Street
Pingree, Jessie.....	4	Benedict Street
Pingree, Cecil.....	4	Benedict Street
Pitman, Mrs. Kate.....	42	Benton Road
Pitman, Miss.....	42	Benton Road
Pitman, Forrest.....	42	Benton Road
Pitman, Ruth.....	85	Boston Street
Plummer, Helen.....	12	Rush Street
Plummer, Hazel.....	12	Rush Street
Plummer, Thomas.....	12	Rush Street
Poor, Emily.....	30	Mt. Pleasant Street
Porter, Randall.....	185	Central Street
Porter, F. Gertrude.....	22	Pearl Street

Pratt, Ella.....	10	Wellington Avenue
Pratt, Alden.....	10	Wellington Avenue
Prichard, Gertrude.....	68	Broadway
Prichard, Beulah.....	145	Walnut Street
Prince, Ralph.....	30	Delaware Street
Prince, Leroy.....	30	Delaware Street
Quinnell, Nellie.....	244	Broadway
Ramsdell, Harris.....	53	Tufts Street
Reynolds, Bergen.....	22	Franklin Street
Rich, Abberstine.....	34	Rush Street
Rich, Vivian.....	34	Rush Street
Richards, Bertha.....	8-A	Melvin Street
Richards, Bertha.....	118	Cross Street
Richardson, Laura.....	8	Benedict Street
Robinson, Mrs. Iona.....	32	Vinal Avenue
Robinson, Marjory.....	32	Vinal Avenue
Robinson, Edward.....	32	Vinal Avenue
Roffe, Myra.....	253	Medford Street
Royal, Estelle.....	42	Columbus Avenue
Rupprecht, Martha.....	160	Washington Street
Rupprecht, Eda.....	160	Washington Street
Rupprecht, Robert.....	160	Washington Street
Russell, Frank.....	89	Flint Street
Saben, Alice.....	110	Pearl Street
Saben, Nellie.....	110	Pearl Street
Sanborn, Eva.....	7	Hamlet Street
Sault, Raymond.....	19	Arthur Street
Shedd, Mrs. Sophia.....	19	Benedict Street
Smith, Irving.....	12	Sewall Street
Smith, Adalina.....	12	Sewall Street
Smith, Grace.....	31	Thurston Street
Smith, Ida.....	12	Woodbridge Street, No. Cambridge
Smith, Mrs. Ida.....	12	Woodbridge Street, No. Cambridge
Smith, Mrs. D. A.....	8	Arlington Street
Smith, Vera.....	13	Benedict Street
Smith, Edna.....	25	Munroe Street
Smith, Myra.....	25	Munroe Street
Smith, Robert.....	25	Munroe Street
Snow, Esther.....	25	Joseph Street
Southworth, Abbie D.....	13	Webster Street
Spaulding, Florence.....	44	Tufts Street
Spofford, Helen.....	9	Gilman Street
Spratt, Mrs. L. D.....	16	Grant Street
Stodder, Edith.....	166	Broadway

Stodder, Russell.....	166 Broadway
Strout, Gertrude.....	17 Flint Street
Strout, Florence.....	17 Flint Street
Strout, Maud.....	17 Flint Street
Strout, Luella.....	17 Flint Street
Stover, Annie.....	44 Highland Avenue
Stone, Mrs. Eunice.....	69 Heath Street
Sylvester, Mrs. Roscoe.....	28 Montrose Street
Taylor, Sarah D.....	39 Auburn Avenue
Taylor, Mildred.....	91 Glen Street
Taylor, Bessie.....	44 Broadway
Thomas, Mrs. Frank.....	1047 Saratoga Street, East Boston
Thomas, Eva.....	105 Cross Street
Thompson, Lillian	182 Broadway
Trickey, Gertrude.....	104 Flint Street
Trickey, Edith.....	104 Flint Street
Trochu, Alice.....	33 Madison Street
Turner, Mrs. Frank.....	12 Austin Street
Ulm, Mrs. Albert.....	55 Preston Road
Underwood, Estelle.....	218 Medford Street
Underwood, Jennie.....	218 Medford Street
Wait, Lizzie.....	22 Webster Street
Wait, Mildred.....	58 Gilman Street
Wait, Willie.....	58 Gilman Street
Warren, Ethel.....	24 Crescent Street
Watt, Bernice.....	29 Warren Avenue
Watt, Mrs. Mabel.....	29 Warren Avenue
Webster, Mrs. Frank.....	10 Pearson Avenue
Weeks, Grace.....	32 Vinal Avenue
Weeks, Donald.....	14 Chester Avenue
Wentworth, Elizabeth.....	169 Washington Street
Wentworth, Esther.....	169 Washington Street
Whipple, Hannah J.....	20 Prospect-hill Avenue
Whitney, Mrs. A. S.....	28 Highland Avenue
Wiggin, Charles S.....	116 Glenwood Road
Wilson, Calla.....	137 Highland Avenue
Wiley, Mr. and Mrs. I. H.....	22 Pearl Street
Wiley, Alma.....	22 Pearl Street
Wiley, Raymond.....	22 Pearl Street
Woods, Walter.....	22 Florence Street
Wiswell, Joseph.....	22 Webster Street
Wyman, Mr. and Mrs. A. A.....	35 Bartlett Street
Wyman, Helen.....	35 Bartlett Street
Wyman, Louise.....	35 Bartlett Street
Wyman, Alice.....	35 Bartlett Street

UNIVERSALIST PROFESSION OF BELIEF AND CONDITIONS OF FELLOWSHIP

I. The Profession of Belief adopted at the session at Winchester, N. H., A. D. 1803, is as follows : —

Article I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest, and final destination of mankind.

Article II. We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

Article III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works ; for these things are good and profitable unto men.

II. The conditions of fellowship shall be as follows : —

1. The acceptance of the essential principles of the Universalist faith, to wit :

(1) The universal fatherhood of God ;

(2) The spiritual authority and leadership of his son Jesus Christ ;

(3) The trustworthiness of the Bible as containing a revelation from God ;

(4) The certainty of just retribution for sin ;

(5) The final harmony of all souls with God.

The Winchester Profession is commended as containing these principles, but neither this nor any other precise form of words is required as a condition of fellowship, provided always that the principles above stated be professed.

2. The acknowledgment of the authority of the general convention and assent to its laws.

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